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THE CATHOLIC TEACHER'S COMPANION



“I am betrothed to Him alone and
commit me altogether to Him.”

—*Office of St. Agnes.*

The Catholic Teacher's Companion

A BOOK OF INSPIRATION AND SELF-HELP

BY

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CAPUCHIN COLLEGE, CATHOLIC UNIVERSITY OF AMERICA

WITH A PREFACE BY

HIS EMINENCE CARDINAL DOUGHERTY

ARCHBISHOP OF PHILADELPHIA

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✠ PATRICK, CARDINAL HAYES, D.D.
Archbishop of New York.

NEW YORK, November 17, 1924.

PREFACE

“**T**HE Catholic Teacher’s Companion,” by the Rev. Felix M. Kirsch, O.M.Cap., will be a revelation to some; it will withdraw the veil from the lives led by our teaching Sisters. These lives are so self-sacrificing, noble and holy that they are undreamt of by the world at large.

The volume will be an encouragement to our Religious teachers; will help them to a more fruitful exercise of their calling; and will serve as a handbook of convent life, both for teachers themselves and for young women who aspire to their calling.

Popular in style and language, the book gives a solid and thorough exposition of its subject matter. In the first part, entitled: “The Teacher: Her Character and Her Work,” it holds up our Divine Lord as the teacher’s model. The sublimity of her vocation is set forth; and it is shown that, although more than ordinary gifts should be the dower of an aspirant to so high a

life, yet the abundance of graces bestowed upon those who have good-will should reassure timid souls, who dread their own unworthiness.

In the second part of the book, the duty of the teaching Sisters to impart religious and moral instruction is dealt with in an inspiring, but practical manner. The exercise of this duty admits her into the work of the Church in an official manner; and through this exercise she reaches the outward goal of her true vocation. What is her greatest responsibility is also her greatest achievement.

In the third section, the author enters into the task of those who come in close contact with the minds of the young. The psychological helps required in the classroom are indicated; and the course of self-training needed especially by neophytes in the teaching profession is so set forth as to warrant the most beneficial results. He proposes the means for procuring the attention of pupils, and for the promotion of discipline; he also emphasizes the need of patience, cheerfulness and similar qualities of mind and heart, indispensable in those who will attain proficiency in that art of arts: the moulding of a child's mind and soul.

An exhaustive bibliography is given, which will prove helpful to the reader; and, in particular, should stimulate further study in pedagogy.

The author is to be congratulated on his work. He merits the grateful recognition not only of our teaching Sisters, but also of the Catholic community at large, for having presented so capably the ideals, aspirations and sublime calling of our teaching Sisters, who, through the Providence of God, play so important a rôle in the preservation and spread of Religion.

✠ D. CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

November 5, 1924.

INTRODUCTION

IN these days of standardization, when the fashion is to judge of things from the angle of quantity, it is useful to emphasize the truism that education is essentially a human process. Its value lies, not primarily in what it trains the learner to accomplish, but in what it inspires him to be. The question it must answer is not, "How much?" but "How good?" It is dealing, not with inert material to be molded and fashioned, compacted and joined according to a mathematical formula, but with living beings, free and intelligent, always a bit incalculable, that refuse to be subjugated to the laws that were intended for matter. Administrative organization that functions with the sureness of a machine, courses of study that leave naught to chance, text-books made to teach themselves, these must inevitably fail of their purpose unless they remain forever subordinated to that which is the fundamental in all true education, the relation of pupil to teacher.

In the final analysis, any school is as good as

its teachers. There is a canny pragmatism about the mind of a child, which causes him to respect those things that show results. Philosophers may find refuge from actualities in the realm of abstract ideas. But not so children. For them the eating thereof is always the proof of the pudding. They must see the skills the teacher would develop in them, possessed by the teacher himself. Their zeal for knowledge must be inspired by all that the teacher knows. If they are to be captivated by the beauty of being good, they must catch the spirit of goodness that animates the teacher. The work of the school becomes important to the child in the measure in which he realizes its importance in the lives of grown-ups. The teacher dare not aim to do less than exemplify to him the very best in grown-up living.

A sacred task, that of the teacher, and one fraught with tremendous responsibilities. Little wonder, then, that we attach so much importance to the work of preparing teachers. The Canons of the Church are even as explicit as the Laws of the Land in this regard. Though some by reason of certain natural gifts may excel others in the work of teaching, there is no such thing as a native endowment which, apart from all train-

ing, would fit one for the work of the classroom. A good teacher is one who has added to whatever natural personality he may have, the culture and skill that is born of serious professional preparation. Even those not highly gifted by nature with the keen intelligence, the flashing energy, the compelling charm that we look for in the ideal teacher, may with proper training and zealous study develop these qualities and rise to enviable heights of teacher excellence.

Whether we think of the training of the novice, or the improvement of the teacher in service, there are three lines along which development should progress. To begin with, we demand that the teacher be a cultured person. He should possess breadth of mind and depth of feeling, the result of first-hand acquaintance with the best the world has accomplished. An uneducated teacher would be a contradiction in terms. Everyone agrees that association with fine minds is one of the best means of educating oneself. Surely, then, the minds with which the children must associate through the long years of their schooling should be of the finest.

Yet, even the most cultured person may prove helpless in the face of a classroom situation, if

he has not learned how to teach. Knowledge does not impart itself automatically, nor does the fact that one is learned make one a teacher. To teach successfully, one must know and respect the laws of successful learning. To possess professional skill without culture, is to be a mere educational tradesman; but to have culture without professional skill, is to be quite as truly an educational liability. Teaching is an art that is acquired like any other art, by dint of a serious apprenticeship in its technique. Knowledge tells us what to teach, but we need method to show us how to teach.

However, were one to know all things, and be possessed of the most effective technique, one would be not only a poor, but even a dangerous teacher, were one wanting in moral character. Knowing and doing are not sufficient; it is what we are that counts ultimately. Hence the wisdom of Mother Church in entrusting her little ones to the care of those whose lives have been consecrated to the pursuit of virtue. The *What* and the *How* in education must ever be guided by the *Why*. Educational values must be determined by life values, and he is the best judge of life values whose life breathes the odor of

sanctity. His is the vision to see all things in their true perspective. His, the power to do all things well. The Greatest of all Teachers could say, "Learn of Me." Those of us who have been called to continue His Work should not have to blush because our lives belie our teachings. The ultimate aim of Christian education is, after all, personal sanctification; and only a saint can lead others to sanctity.

Our great task, then, as Christian teachers, is that of keeping ourselves fit for our vocation, culturally fit, professionally fit, spiritually fit. Our success will prove contingent upon our power to realize that these three elements are, after all, but one. We are called first of all to personal holiness. But this holiness we are to achieve, not in the cloister, not in the wilderness, but within the busy walls of the classroom. We are to become saints, not by heroic fortitude in the face of wild beasts in the arena, but by maintaining a sweet patience amid the thousand little annoyances of the school day. Not ours the sanctity that is developed by preaching the Gospel to the heathen in distant lands; it is by arithmetic and penmanship that we win souls to Christ.

To preserve such unity of mind is not an easy thing in these crowded days. There are so many things to do, so many bids for our attention, so little time to think things out, that we find ourselves getting all mixed up, our lives like a puzzle of many parts that we cannot seem to piece together. We must prepare these children to take their place in the world, to be good citizens, worth-while members of society. We must give them an education that will insure an adequate degree of worldly success. Our teaching must satisfy the standards in these things, that the world has devised. To accomplish this we must needs know much of the world and worldly things, of men and of movements, of science and politics, of industry and art. In the interests of professional growth, we must consult authorities that know not Christ and whose boast is their secularism. Is it any wonder that a disturbing dualism comes to reign in our hearts, that our work seems so different from our prayers, our prayers so difficult because of our work?

It was largely with this situation in mind that Father Felix M. Kirsch, O.M.Cap., planned this little book. A teacher himself, he knows the

teacher's problem; an exemplary Religious, he has learned how to preserve the spirit of his vocation in the midst of professional activities. His aim is to stimulate that kind of thinking among our religious teachers which will aid them to perform their pedagogical duties without losing their hold on the higher things, and to seek the higher things without neglecting the work-a-day. His considerations range over the entire teaching field and he shows how every problem can be solved in the Light that the Master has given us. Far from being disturbing distractions that harass us in the hour of prayer, the concerns of the classroom may become the very stuff of which meditations are made.

Ora et labora. These have ever been the watchwords of the religious life. The scene of our labor is not the stony acre from which the monk of old coaxed an unwilling growth. We labor not with our hands, but with our minds, applying them to other minds, immature minds not always ready for the seeds of truth we would implant, minds that must be tilled and cared for and guarded until they bring forth fruit in abundance. The strength and the courage which

enables us to keep a happy heart and a spirit of youth in the midst of our wearing tasks, that preserves us from disillusion or acerbity or pettiness, is the fruit of those blessed moments when alone and face to face with God, we tell Him of our difficulties, our disappointments, our consolations and our joys.

These children of ours, it does not matter so much that they remember the arithmetic, the geography, the history we strive so hard to teach them. But it does matter, that they remember *us*, remember us fondly and gratefully, remember us as the embodiment of the best they ever hope to be, remember us as being among the finest influences that have ever come into their lives; remember us and be reminded of the Master. We must needs be all things to them, would we win them to Christ. Ours the obligation, then, of striving constantly to improve ourselves, to broaden our culture, to refine our professional skill, to increase in the love of God. To neglect any one of these elements is to fail in the sacred purpose to which our lives have been dedicated.

GEORGE JOHNSON, PH.D.

Catholic University of America,

November 11, 1924.

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The Catholic Teacher's Companion

CHAPTER I

DIGNITY OF THE TEACHER'S CALLING

What an office is yours! It is an angel's ministry!—MONSIGNOR GAY.

THE teacher's calling is, indeed, a noble profession and one worthy of the finest ability. The teacher is called to pass on to the young the torch of civilization. She is the administrator of the foundations of our culture, and is privileged to sow in the souls of the pupils the seed that will germinate and grow and produce fruit a hundredfold for this life and the hereafter.

A NOBLE PROFESSION

Brother Azarias was a great teacher and appraised his vocation at its proper value as we

see from the following note jotted down during a retreat:

The Dignity of the Christian Brother. *He represents religion for the child*, who will love religion only according as the Brother loves his Master. *He represents the Church*. As he explains the teaching of the Church, so will the child have for it a liking or a disgust. *He represents God*. He speaks to the child with the authority of God, in the religion, the revelation, and the Church of God. And if he leaves the child only harsh impressions of himself, the child will make inferences equally harsh of God, of religion, of the Church.

In meditating on her high calling, the teacher must take God's view of her vocation. She must look up and not down. We generally see what we wish to see:

Two men looked out through their prison bars:
The one saw mud; and the other, stars.

Canon Sheehan considered the teacher next to the priest in importance for guiding the minds of the young, and hoped that in the New Ireland the educators would be raised to the high plane that they should occupy among the people. In his *Triumph and Failure* he grows eloquent with the praises of the teaching Sisters:

Why, there is more talent, nay, genius, locked up in our convents than would suffice to create a new civilization. There are women there who could sing as bravely as any woman from Sappho to Elizabeth Barrett Browning; but they are mute—except to God. There are artists there that could create a new school, as the ragged followers of St. Francis of Assisi created the Umbrian School, but they paint *Agnus Dei*s for little children, and scapulars for beggar women. There are girls with trained voices who would be smothered with bouquets if they appeared on any stage from London to Naples, and they sing only to God. For Him they compose, for Him they paint, for Him they sing; they have no ambition but to please Him, no consolation but to be near Him, no hope but to sit at His feet forever. Oh! it is wonderful, especially to me (Mrs. Deane), who was never brought up in a convent school, this army of noble women, passing by in disdain all that the world holds dear, and conquered by the love of Jesus Christ.

SPOUSES AND MINISTERS OF CHRIST

The religious teacher rightly holds a high place in the esteem of our Catholic people. Our Catholic people look up to our Sisters as the chosen souls of the Most High, the spouses of Christ the King who have left all that is dear to the human heart to follow the call of their heavenly Bridegroom. They have bound themselves by the strongest ties to a special union

with Christ, and Him they are following in the godly work of leading the little ones to their Master. The zeal and fervor with which they are striving after perfection and the fervor with which they are performing their arduous duties, may well compel the admiration of priest and people, and make us blush for our shortcomings. The mere sight of the Sisters was an inspiration to the priest-hero of Canon Sheehan's novel: "And often and often as Luke's heart failed him, and he felt he was powerless against the awful iniquity that surged around him, the sight of these Sisters, moving quietly through hideous slums, and accepting insults as calmly as their worldly sisters receive compliments; or their white lips blanched by the foul air of their schools . . . smote him with shame, and nerved him by the tonic of noble example for far higher and greater work."

The Catholic teacher has been called to a sublime office. She is, as Bernard Overberg observes, the teacher of truth and virtue, the representative of the parents and a spiritual mother, the gardener in the parish nursery, the visible guardian angel of the children, the custodian of the likenesses of God, the guardian of the living

temples of the Holy Ghost, and the guide and companion of the pilgrims on their way to heaven. What St. John Chrysostom says of the teacher in general, is true of her in particular: "There is no painter, there is no sculptor nor artist that can be compared to the man who knows how to form the minds and hearts of the young. This is a work far surpassing the finest creations of human art to reproduce in souls the living image of Jesus Christ."

Yes, in lofty ideals, in unselfish principles, in sacred responsibilities the Catholic teaching profession stands side by side with the ministry of the Gospel itself. The teachers are the foster-fathers and mothers of our children. There is no class of workers of which we demand so much. We commit into their keeping the minds, the bodies, and the very souls of our children during the tender and formative years of their lives; and they, receiving these children, can indeed be said to hold in the hollow of their hands the future of the Church in America. We expect these devoted women to watch over and care for our sons and daughters as though they were their very own, to drill them in the arts and sciences, to train them for business and for

citizenship, to instruct them in manners and morals, to fit them both for earth and heaven, to do for them those things which their fathers and mothers would do had they the training and the leisure. No class of workers has assumed so heavy, so trying a burden and a responsibility with such willingness as these consecrated women.

There is reason, then, for the high praise given by Msgr. Gay in *Christian Life and Virtues*¹ to the religious teacher:

What an office is yours! It is an angel's ministry! The angels are officially the messengers of God. It belongs to them to convey to mankind the rays of the eternal sun; and to pour down upon them the heavenly dews of infinite graces.

It is said, that in heaven, the doctors are seated among the Cherubim. In truth, to find the type of what you do, we must mount higher still. What did Jesus come to do? Doubtless, to suffer and to die. It was the end of His mission, and the completion of His work. But what did He come to do first of all? St. Paul tells us: "God our Saviour hath appeared to instruct us."² Jesus is a TEACHER. God had, for generations, announced Him, under this name: "The Lord will not cause thy Teacher, O Israel, to flee away from thee any more, and thy eyes shall see thy Teacher."³ Jesus is a Divine Instructor, coming to

¹ Vol. III, p. 294. ² Titus ii, 12. ³ Isaiah xxx. 20.

educate children who are the most ignorant, the most gross, the most indocile, alas! sometimes the most perverse, and too often the most ungrateful. Happy are you, to have a vocation which renders you so like Him, and which makes you enter so deeply into His work; continue His work. Repeat this constantly, and let this faith be the torch which guides all your steps.

I need not remind you what a love Jesus had for children. Do you know why? Certainly, I do not say that He was insensible to their charm: it is incontestable that their innocence pleased Him, that their simplicity gladdened His Heart, that their feebleness excited His tender sympathy. Among so many creatures, whom He met here and there, none, better than these little ones, represented His good angels. But the strongest reason for His predilection for children, we cannot doubt, was that they are, in so many ways, the beginnings, the fountains, and sources of what is to come hereafter. Every child is a source: a moral, and a social source, a source of innumerable actions, which, while they lead him to his end, will influence the world, and will be capable of giving glory to God: a source also of other beings, of whom, according to the flesh, or according to the spirit, in nature, or in grace, he will be the father. The child represents first a family, then a city, then a whole people. It is this thought which especially touched Jesus, when He looked upon these humble and frail little ones. Each of them was a seed, in whom He saw, and loved, and blessed an entire harvest.

You, who educate children, preside over these fountains, these beginnings, and have the care of

them. Such as you make the source, will be its outflow; and as the stream, such is the river. To what a height may your beginning reach! what may be its issue, and how wide may be its range! We must have God's knowledge to discover it. The future of the Church and of the world is, in part, in your hands.

INSPIRATION FOR THE HOUR OF TRIAL

It is thoughts of her sublime calling that must cheer the Sister in those dark moments that come into every life. Discouragements will come. A crisis there must be in every life. But blessed the Sister who in the day of battle keeps her eyes fixed on the Bridegroom of her soul who has singled her out with a special love from among thousands to be His bride, and to bring the little ones close to His Sacred Heart. This look of faith will cheer her in the fight, and though she may in the darkness of her soul cry out: "What of the night?" the cry will ring out clear: "All's well! God is on the watch!"

The faith in the ideals of her holy calling will thus keep her strong and vitally efficient. It is the enthusiasm inspired by high ideals that makes men and women stand forth bravely in the hour of trial.

One day during the darkest period of the late

war there was a group of soldiers and civilians on an American aviation field—one of them a young French officer. A member of the group suddenly put forth the familiar old question, "What's this war for, anyhow? Does anyone know?"

There was no answer. All had heard that sort of talk before. The speaker went on: "Here we are—Americans, Englishmen, Italians, and Frenchmen. Then there are the Russians and the rest of them. And what's it all for?" Turning to the Frenchman, he exclaimed, "Do you know what you are fighting for?"

"Yes!" the answer was like the snap of a pistol.

"Well, what?"

The young officer stooped quickly, tore a piece of sod from the earth and pressed it to his lips. "For France! France!" he cried.

The sod that the young Frenchman lifted as a symbol of his national sentiments was American sod. But the American sod was a symbol to him of his native country, and he realized that it was America that was saving his country from her doom. His action may have seemed theatrical to the cold and formal mind, but it meant

something real and vital in national life. His enthusiastic love for France gave the young officer the courage to stand unflinching by his country in her dark hour.

His enthusiasm may have seemed boyish. Enthusiasm is, in fact, the prevailing characteristic of the boy, but also of the man who does memorable things. Youth and enthusiasm are near akin and bear a family resemblance. Youth trails clouds of glory. The eternal man is usually the eternal boy. And it frequently follows that the more of a boy he is in his enthusiasm, the more of a man he is in his deeds.

The moral for the teacher? To remain efficient she must preserve her early enthusiasm for teaching by pondering often on the sublime dignity of her calling. The young officer pressed to his lips the sod that symbolized for him France, his native country. The Sister may in the black night of her trials press to her lips the Crucifix, the symbol of her religious profession. The greatest Teacher of all time was nailed to the cross for His teachings. Will the religious teacher complain if she, too, who is the bride of Christ, must suffer in following the selfsame calling?

CHAPTER II

ENTHUSIASM FOR TEACHING

I ever held it sweet either to learn, to teach or to write.—SAINT BEDE.

ENTHUSIASM is the thing which makes the world go round. Without its driving power nothing worth doing has ever been done. Love, friendship, altruism, devotion to career or hobby—all these, and most of the other good things in life, are forms of enthusiasm.

THE DRIVING POWER

Real teaching is ninety per cent enthusiasm. Amid the numberless duties of her profession the teacher must be animated with the spirit that made Theodore Roosevelt spurn the sympathy of the visitor who pitied the President toiling, on a sultry afternoon in July, at his desk piled high with work. Though the beads of perspiration stood on his brow, Roosevelt

smiled his brightest and broadest smile: "Keep your sympathy; I am happy because I like my job."

I like my job may well be the watchword of the teacher. A model teacher, like a model physician, will think her profession the finest in the world. She will possess for her noble calling the enthusiasm of the idealist and the firm faith that moves mountains, without either of which no good work was ever accomplished.

To succeed, the teacher must, day after day, enter the schoolroom live and fresh and active-minded. As soon as she discovers that her interest in her work is flagging, that she is growing weary of certain phases of her task, she must be alarmed over her fitness for her vocation, and she is in duty bound to use all means available to re-create in her soul the spirit that animated her on that first morning of her teaching career when her heart was singing a hymn of praise and thanksgiving to the Bridegroom of her soul for having called her to the most sublime work open to woman.

Nor should it be difficult for a religious teacher to glow with enthusiasm for her exalted mission. It might be difficult for her to grow

enthusiastic about dress or other vanities. But it should be easy for her to glow with the idea of having committed to her care the mind and the will—the immortal souls—of boys and girls destined one day to constitute the main body of the Church Militant in the greatest country on earth. Where is the Sister who could remain cold at the idea of having placed into her hand this clay plastic of Catholic manhood and womanhood, and to be told: “Here is your material to work with. Each and every one of these children is a prospective citizen of heaven, and it is for you to make them all worthy of that high destiny. This boy has talents that should enable him to do great things for God and America. His talents are entrusted to your keeping, and must be developed by you. That other boy is less gifted intellectually, but has in him the making of a real man, and the material to inspire thousands with the example of his struggle against odds . . . This girl has all the marks of a religious vocation, and it is for you to develop, by example and precept, her character, into one worthy of her sublime calling. Those other girls may some day be nurses, teachers, or mothers of families; and

one and all should be trained by you for the best that they are capable of."

WORKING FOR ETERNITY

To the Catholic teacher the eloquent words of Daniel Webster may mean more than the orator ever dreamed of: "If we work upon marble, it will perish; upon brass, time will efface it; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something which will brighten to all eternity." She may in a similar way attach a deeper meaning to Frank W. Simonds' appreciation of the teacher's profession: "If an Agassiz finds pleasure among fossils in order that he may interpret the great story of pre-historic life; if a Thoreau by Walden Pond is delighted with his studies of bugs and beetles; if a John Burroughs on his little patch of ground in the valley of the Mohawk glorièd in his life among the birds and bees; if a Burbank is enraptured with his work of transforming a worthless desert cactus into an edible fruit, or in producing sweeter rose or fairer lily; if these and other workers, whose names are legion, revel in the

love of their work—then by what term shall we designate the joy that should be the teacher's, who works not with mere fossils, nor with bugs or beetles, nor with birds, bees or flowers, but with the child, who is at once the most complex, the most plastic, the most beautiful, the most wonderful of all God's creation? Yes, it is a wonderful thing to be a teacher; it is a great thing to teach school."

"WHY I LIKE TEACHING"

Our teachers may derive inspiration from the prize essay on this subject written by Mr. John Dixon, school superintendent of Columbus, Wisconsin:

"I like teaching because I like boys and girls, because I delight in having them about me, in talking with them, working with them, and in possessing their confidence and affection.

"I like teaching because the teacher works in an atmosphere of idealism, dealing with soul and heart, with ideas and ideals.

"I like teaching because of the large freedom it gives. There is abundance of room for original planning and initiative in the conduct of the work itself, and an unusual time margin of

evenings, week-ends, and vacations in which to extend one's interests, personal and professional.

"I like teaching because the relation of teacher to learner in whatever capacity is one of the most interesting and delightful in the world. Teaching is attractive because it imposes a minimum of drudgery. Its day is not too long, and is so broken by intermissions, and so varied in its schedule of duties, as to exclude undue weariness or monotony. The program of each school-day is a new and interesting adventure.

"Teaching invites to constant growth and improvement. The teacher is in daily contact with books, magazines, and libraries, and all the most vital forces of thought and leadership, social and educational. It is work that stimulates ambition and enhances personal worth. There is no greater developer of character to be found. Also, teaching includes a wide range of positions and interests, extending from kindergarten to university, covering every section where schools are maintained and embracing every variety of effort, whether academic, artistic, industrial, commercial, agricultural or professional.

“There is no work in which men and women engage which more directly and fundamentally serves society and the state. Teaching is the biggest and best profession in the state because it creates and moulds the nation’s citizenship. It is the very foundation and mainstay of the national life.

“The *true teacher* is, and may well be, proud of the title, for his work is akin to that of the Master Builder, the creation of a temple not made with hands.”

In the following poem Mr. Louis Burton Woodward answers a question frequently asked but seldom as beautifully answered:

WHY I TEACH

Because I would be young in soul and mind
Though years must pass and age my life constrain,
And I have found no way to lag behind
The fleeting years, save by the magic chain
That binds me, youthful, to the youth I love,
I teach.

Because I would be wise and wisdom find
From millions gone before whose torch I pass,
Still burning bright to light the paths that wind
So steep and rugged, for each lad and lass
Slow-climbing to the Heights above,
I teach.

Because in passing on the living flame
That ever brighter burns the ages through,
I have done service that is worth the name
Can I but say, "The flame of knowledge grew
A little brighter in the hands I taught,"
I teach.

Because I know that when life's end I reach
And thence pass through the gates so wide and deep
To what I do not know, save what priests *teach*,
That the remembrance of me men will keep
Is what I've done; and what I have is naught,
I teach.

To preserve and increase her first love for teaching the Sister must be on her guard lest her interest in her work be based on other than idealistic grounds. It is only with an enthusiasm based upon these grounds that she will be able to bear the thousand disappointments that every teacher is heir to. But with an abiding love for teacher all labor will be light: *Ubi amatur, non laboratur; aut si laboratur, labor amatur*—"Where there is love, there is no labor; or if there be labor, it will be a labor of love." The teacher imbued with deep-seated enthusiasm for her profession will not think of the school-room as a field to work in, but as a force to work with.

THE INSTINCTIVE IMPULSE TO TEACH

Dr. Otto Willmann declares in his *Science of Education* that the activity of the teacher is prompted, to some extent, by a certain rational instinct. Even the social instinct impels us to share our knowledge with our fellow-men; and to find perfect joy in our knowledge, we must communicate it to others. Cicero reports the Pythagorean Archytas as saying that if a man were to ascend to heaven and there see the nature of the world and the stars, he would still enjoy naught of his happiness if he had none to whom he could relate the wonders he had beheld. And what Seneca says of himself is true of all men: "Even the best and most useful gives me no pleasure if I alone may know it. If all wisdom were offered to me upon the condition that I keep it hoarded up in my own soul and share it with no one else, I would refuse it: we cannot enjoy a treasure without a companion to our joy."

A medieval proverb has it that if you hide your knowledge, it will decrease; but it will grow if you spread it abroad. There is, indeed, an internal relationship between the search after truth and the imparting of it to others. We

hold with the celebrated philosopher Trendelenburg that knowledge is intended by its very nature to be communicated to others: born in the solitude of the mind it seeks to be evaluated in the minds of others. Every thought and every discovery tries to prove its power by coming into contact with strange thoughts, and by giving birth through the new combination to new things.

That the impulse to teach may be traced back to very primitive instincts, we may see from the doings of children. They delight to tell all that they have heard and learned in school; and one of their favorite games is to play school, to be the teachers of their younger brothers and sisters.

An instinctive force operates in all who are teachers by the grace of God. Only in view of such an instinctive force can it be explained, why Comenius made the writing of a Latin textbook the supreme goal of his desires; why St. John Baptist de la Salle scorned wealth and high rank, leisure and pleasures, in order to realize his dream of a teaching Order; or why Pestalozzi devoted a whole lifetime to the study of the A B C.

This inborn love for teaching has produced splendid types of teachers. In ancient Rome Valerius Flaccus was so strongly attached to his pupils that when Augustus appointed him tutor of his grandchildren, he would not leave his school, so that the Emperor was forced to transfer the whole institution to the imperial palace.

TEACHING FOR GOD

But vastly greater things are accomplished when supernatural motives sublimate the natural instinct. Inspired by a rare combination of natural and supernatural devotion to the work of teaching, St. John Calasanctius established the first free public school in Rome in 1597. He selected the dullest pupils for his own classes, and conducted them home after school hours. He spent a great part of the night in cutting the pupils' pens, preparing the models for the penmanship classes, and in outlining the subjects for compositions. Though he was persecuted by the teachers of his own faculty as well as of other schools, he continued loyal to his vocation, and refused both the miter and the purple rather than abandon the apostolate of the teacher.

Enthusiasm like this should be the mainspring

of our teaching. In the December, 1916, issue of the *Catholic Educational Review*, Brother Julian, C.F.X., demands this enthusiasm of young teachers especially. But an adaptation of his eloquent plea may well conclude the present chapter, for even the veteran in the profession cannot succeed without enthusiasm.

The teacher must invoke the aid of enthusiasm to keep her work aglow. Not he who begins well, but he who ends well, wins in the race, admonishes St. Paul. Enthusiasm is as necessary to keep in the race of educational activities, as the endurance of wind is to the athletic runner. The young all have it. The ardor of youth—what does it not aim to accomplish! What would not old age give to be able to turn back the hand of time and profit by the experience of the years! But we live our life but once, and must make the best use possible of the present to live it well. Enthusiasm enables us to accomplish all that is expected of us.

Enthusiasm is the test of devotion; and devotion is love. Love accomplishes everything; it knows no difficulties, no relaxation from duty; it never deserts, and always exalts. No great and worthy cause meets with defeat, in its proper

sense, while love tends its glow and instils its warmth. Let the teacher love her work for its own intrinsic worth; for the God who gave it birth, and who alone can adequately recompense the wealth of ardor, brain tissue, and, above all, virtue, expended upon it for His sake. She may not let her enthusiasm cool; coolness is the forerunner of death, and when enthusiasm dies, the teacher dies with it, no matter how long she may continue to live, for to labor without heart is to labor without life. The phonograph can do that.

As long as enthusiasm glows brightly in the heart of the teacher, she will never, properly speaking, grow old. Years may pass over her head; they should make her wiser and worthier, but cannot of themselves dull her work, as time dims all things material, unless she with the years turns aside from the lesson of the years.

CHAPTER III

THE SPIRIT AND PERSONALITY OF THE TEACHER

No one can be educated by maxim and precept; it is the life lived, and the things loved, and the ideals believed in, by which we tell one upon another.

—JANET ERSKINE STUART.

THE teacher makes or mars the school. The building is merely the shell. Text-books are merely tools. Charts and maps and blackboards and other teaching equipment are merely aids. But the prime factor for the success or the failure of the school is the spirit and personality of the teacher.

THE IMPORTANT THING

We teachers never had a better friend than the late Archbishop John Lancaster Spalding, and he assures us that *what the teacher is*, not what she inculcates, is the important thing. The life she lives, and above all what in her inmost

soul she hopes, believes, and loves, have far deeper and more potent influence than mere lessons can ever have. Hamilton Wright Mabie declares: "Personality is the divinest thing in the world, because it is the only creative thing; the only power that can bring to material already existent a new idea of order and form." Goethe may be quoted to the same effect: "Whatever a man accomplishes, he accomplishes because of his personality."

To shape the personality of her pupils, the teacher must have a well-developed personality of her own. Each child has a personality of his own, and it is with this personality that the teacher has to deal. This means that nothing really matters about a teacher, when all is said and done, but her personality, and how it is likely to react on the child. In other words, it is a question, not of what she can do, but of what she is. Quite apart from the well-known fact that a good student frequently makes a poor teacher, as far as mere instruction is concerned, a girl may do brilliantly at college, and be vain, selfish, and ambitious. She may be a splendid disciplinarian, and be hardhearted, with a mean love of power, and a streak of cruelty. In each

case she will be totally unfit to have control of children.

Hence it is that the religious spirit of the teacher and her observance of religious duties are the most important factors for her success in the schoolroom. Young eyes are always upon her, ready to be influenced less by what she says than by what she is. Those eyes are keen and quick to detect whether her actions belie her words. We may say to our pupils what we please, but we thunder what we are. They will be all too quick to draw their own conclusions about our teaching if they discover that we do not practise what we preach. Let the teacher therefore realize that she is imprinting herself, not her words, on the sensitive souls of the little ones before her. She is influencing them daily and hourly for better or for worse; for the lofty or the low; for strength of character or for flabbiness of will; for faith, hope, and charity, or for doubt, despair and hate.

THE POWER OF EXAMPLE

The example of the teacher is more potent than her word. Successful business men were relating experiences of their college days. One

of the company remarked: "The professor whom the students respected most, was the Prefect, Father John. He was not the most brilliant man on the faculty. But we all were ready to canonize him after I discovered that he stole from the dormitory every night to spend an hour alone before the Blessed Sacrament."

No precaution will cover, as Sister M. Fides Shepperson remarks in one of her books, innate falsity; no lip-loftiness will conceal low thought; no quotation-morality will hide a weak, unworthy life. Every word and act, every lesson of the year—be it the handling of a flower, the demonstration of a geometric theorem, or the interpretation of a poem—stands before the pupil in the mental and moral status of the teacher. This is but paraphrasing the statement of Lowell: "After all, the kind of world one carries about within one's self is the important thing, and the world outside takes all its grace, color, and value from that."

The Holy Ghost gives this solemn admonition: "Drink waters from thy own cistern—then let thy springs stream forth and distribute thy water in the public places." We must first practise before we may preach. We must first

practise the passive virtues before we can expect to succeed with the active virtues demanded in the schoolroom. *The Imitation of Christ* sums up all these points in the pithy sentences: "No one can safely appear in public if he has not learned to remain hidden. No one can safely speak if he has not learned to keep silence. No one can safely command if he has not learned to obey."

Mother McAuley said with good reason that wheresoever a truly religious woman presides, peace, order, and harmony are sure to reign; and we all know how important these three factors are in the schoolroom. Is not religion, after all, a woman's greatest ornament? Is it not her chief resource, and her greatest source of influence? Is it not religion that renders her truly amiable, truly estimable, that removes her natural foibles and enhances a hundredfold whatsoever she has that is generous, noble, and good?

In *Measure for Measure* Shakespeare has eloquently voiced humanity's reverence for the nun:

I would not—'tis my familiar sin
With maids to seem the lapwing, and to jest

Tongue far from heart—play with all virgins so:
I hold you as a thing ensky'd and sainted;
By your renouncement an immortal spirit;
And to be talk'd with in sincerity,
As with a saint.

Our Catholic people are quick to recognize the nun's loyalty to her high calling. The aged woman quoted in Mannix, *Chronicles of the Little Sisters of the Poor*¹ voices the sentiments of a large class:

They are a fine community. Giving their whole souls to their work, they know neither fear nor favor; always courteous and gentle, yet having all the reserve and dignity necessary to true Religious; and remarkable above all things, I should say, for the spirit of detachment which preserves them from worldliness. Into that Congregation, at least, the spirit of the world had not yet crept—or had not when I knew them, many years ago.

MODERN IRRELIGION

Especially in these latter days when religion has been crowded almost entirely even out of Catholic homes, must we turn to our Catholic teachers to imbue our children with a deeply religious spirit. The Catholic teacher must largely take, in this regard, the place of a Catholic mother. The children in our schools

¹ p. 341.

must therefore not be put on starvation diet, getting but little bits and scraps now and then, but must wax strong on wholesome, substantial spiritual nourishment, and must, above all, breathe continually the ozone of a truly religious atmosphere. Now, who will charge the classroom with religious influences if not the Sister who there presides? And how can she do so unless she first of all has been fully charged with this spirit? It is an old-time truism, *Nemo dat quod non habet*—"No man can give that which he has not himself." Teachers cannot impart what they themselves do not possess:

For they must have the truth themselves,
If they the truth would teach.

We shall realize the urgency of this problem when we consider how much of the temporal and eternal welfare of the pupils depends upon the teacher's example and instruction:

A pebble on the streamlet bank
Has shaped the course of many a river,
A dewdrop on the baby plant
May warp the giant oak forever.

The teacher is unconsciously an object lesson to her pupils. From morning till evening occasions are constantly arising that will put to the

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test her patience, her gentleness, her prudence, her charity, her self-control, and a number of other virtues which are the natural offspring of a good religious character. Nor is it simply in the more important actions of the day, when she is supposed to be more on her guard, that she will thus have a chance to reveal herself, but even in the most minute actions, in her every stir, and look, and word, and gesture, even in the very tone of her voice, will she proclaim whether she is a deeply spiritual woman or still amenable chiefly to natural and human impulses. Corresponding impressions and lasting impressions, favorable or unfavorable, will naturally be produced on those who are the constant witnesses for years of every detail of her conduct.

All this calls, on the part of the teacher, for unceasing efforts of self-education. The teacher, however, who does not consider self-education and self-improvement part of her daily task, can never hope to understand the import of the education of others. The fundamental aspect of the matter was grasped by the devout and relatively unlearned religious teacher whose motto was: "Since to make saints is my mission, I must be

a saint myself." We gladly admit that, all else being equal, the teacher of religion, for instance, who knows a great deal about biology and child psychology and dogmatic theology has an advantage over her learned sister; but there is not one of us who, commissioned to select a teacher of religion for a given class, would prefer a biologist or a theologian to a zealous and unassuming saint. We all realize that the best woman to teach religion is the woman who lives religion, and that though her methods be antiquated or uncertain she still has a power in the Catholic school because she is possessed of the spirit of religion and the spirit of Jesus Christ.

THE TEACHER'S MAINSTAY

But it is not only for the sake of her pupils that the teacher must cultivate a deeply religious spirit. She needs this spirit for herself. Only great women can weather the great storms of the soul. And the great women are they who cherish the high aspirations, the visioning dreams, the deep yearnings that spring from religion. Religion must be the mainspring of the teacher's life. What the spring is for the

watch, that religion must be for her life. Of what use a gold case, a jeweled set of works, artistic engravings, etc., if the spring be missing, or broken?

Professor Frederick Paulsen, though not a Catholic, confesses that a truly religious life is the only foundation of assured peace of soul. And the celebrated educationist, Frederick William Foerster, admits that Christ Crucified is the best solution of a teacher's difficulties. But a greater Teacher than these has said: "Cast all your care on Him, for He hath care of you."

It might be well for the teacher to give special attention to what St. Francis of Sales calls the little virtues: humility, patience, meekness, benignity, bearing one another's burdens, condescension, mildness of heart, cheerfulness, cordiality, compassion, forgiving injuries, candor, and simplicity.

Would that all our teachers would practise the virtue mentioned last, in the spirit of St. Francis of Assisi! Yes, Franciscan simplicity would mean the end of so many needless worries. Here is a teacher breaking her head over many problems. The Superior seems to be displeased with her. The Pastor, too, evidently

has a bone to pick with her. Then, one of the Sisters did not greet her this morning with her usual cordiality. Many of the pupils are likewise, as it seems, losing confidence in her. And so the weary list continues, and robs the distressed Sister of all her peace of soul.

St. Francis was not disturbed by any such vanities. He would under the circumstances regard his Superior with the same reverence as before. He would co-operate with the Pastor as though nothing had happened. He would treat his fellow-Religious with the same brotherliness as heretofore. He would continue to regard the pupils with ever increasing affection. He would, in a word, be disturbed by nothing. He would continue ever the same Brother Joy. For in his eyes all was infinitely simple. Let the teacher act likewise. Let her not bother about others, but be herself. There will always be some to approve and some to disapprove, no matter what she does or does not do.

In all her needs the religious teacher should have recourse to prayer. Sr. M. Giralomo, a successful teacher of teachers, was in the habit of telling the candidates for the profession: "A Christian teacher should speak a hundred times

as much to God about her pupils, as to her pupils about God." Another teacher worded the same advice thus: "When in doubt play trumps." One with God is a majority, and as long as the Sister prays she need fear no difficulties no matter how formidable. Shakespeare paid his tribute, in *Measure for Measure*, to the potency of the Sister's prayer:

Not with fond shekels of the tested gold,
Or stones, whose rates are either rich or poor
As fancy values them: but with true prayers,
That shall be up at heaven, and enter there,
Ere sunrise: prayers from preserved souls,
From fasting maids, whose minds are delicate
To nothing temporal.

Yes, the praying School Sister is a wonderful power for good, and her influence endures long after her boys and girls have passed out of her schoolroom. It is she who inspires letters like the one written by a soldier-boy on the eve of his departure from France:

DEAR SISTER:

I have seen much of the evil side of life. I have come close to things that you know nothing of. But I want to tell you that I haven't done one thing of which you would be ashamed . . .

The memory of such a Sister has been the

mainstay of thousands of men and women fighting the grim battle of life. Hence we do not find it strange that a British Inspector of Schools expressed his conviction that "it would be ideal if all England could be taught by nuns."

CHAPTER IV

THE TEACHER AS AN APOSTLE

Look upon yourselves as the ministers of God and of Jesus Christ, and acquit yourselves with zeal of your sacred duties.

—ST. JOHN BAPTIST DE LA SALLE.

WHEN entering the schoolroom, the Sister may well hear the voice of the Lord: "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." The schoolroom is holy ground, indeed, for it is peopled with the children who are especially beloved of Jesus and who are the prospective citizens of heaven.

THE MINISTRY OF GRACE

The work expected of the Sister in that holy place is the ministry of an apostle. The Sisters are not priests, but more than others they are the priest's auxiliaries. They do not mount the altar steps as does the priest, to offer the Holy Sacrifice; but they are close at hand, they press about it in order to gather the fruits of our Re-

demption and to distribute them to their charges. They do not, like the priest, ascend into the pulpit, but they have such a way of teaching, of showing the goodness of the Father who is in heaven, to their boys and girls; they so simply and so faithfully constitute themselves the echo of the Word within them, that the mere hearing and seeing of them bring enlightenment. Ignorance passes away, and by dint of speaking of the Kingdom of God they end by establishing it, by confirming it in the tender hearts.

They do not possess the priest's power of remitting sins, but they instruct the consciences of the children so effectually; they are so skilful in evoking acts of contrition in the plastic hearts; they possess in so high a degree the gift of leading the prodigal child to repentance, that the priest when he next comes to give absolution asks himself how little opportunity there might be for his ministry of grace if the Sisters had not prepared the penitents in the school. The Sisters have not, like the priest, the power of founding the Christian family in the sacraments, but they labor to restore it in Christ through charity.

All this is more than sentiment. In an article

published in the January, 1918, issue of the *Ecclesiastical Review* so able a canonist as Archbishop Messmer proved that the teachers in our parochial schools are ministers of religion. The entirely religious character of our parish schools as institutions of religious teaching and moral training is fully evidenced by the official statements of Popes and Councils, the pastoral letters of bishops, and the Catholic literature written in defense of our parish schools. Hence it is clear that the teacher in our parish schools becomes an ecclesiastical employee or appointee to teach religion. In fact, the Law of the Church considers the office of catechist or of the teacher of religion to the children an ecclesiastical office, which no one is allowed to exercise as a regular profession unless he be authorized by ecclesiastical authority. No one may teach Catechism or Bible History, whether in church or school, without this ecclesiastical authorization, called in Canon Law the "Canonical Mission."

This authorization may be formal or virtual, i.e., by a formal document or by virtue of a simple appointment. Our teacher in the Catholic schools is officially authorized to teach religion,

although she passes through no form of ordination. In our Catholic normal schools the candidates are especially trained in the right method of teaching religion both in Catechism and Bible History. Not only this, they are taught to train the school children in the pious practices and exercises of religion.

AN ARMY OF APOSTLES

Regarded with the eyes of faith our 50,000 teaching Sisters present a spectacle that is the purest, the holiest, the most beautiful, and the most inspiring to be seen on earth. It is the spectacle of noble women who have torn themselves from the world and its thousands of affections that they may do the work of the Master; who cultivate in themselves the virtues they would implant into the hearts of their pupils; women who combine their soul, heart, and mind that they may induce others to follow after them in the path of peace and goodwill to mankind. They are the agents in the hands of God for the noblest end that can be proposed—the moral improvement of our fellow beings.

It is not given to all to witness large gatherings of these devoted women. But to those who

are so privileged, the gatherings present a spectacle never to be forgotten. The sentiments elicited by such a spectacle were well brought out by Cardinal Dougherty when describing the scene witnessed in Buffalo on the occasion of the 1917 Convention of the Catholic Educational Association:

The other morning as I looked down over the congregation in the Church of the Holy Angels, I felt that it was one of the most inspiring and affecting sights that could possibly be witnessed. I have witnessed splendid ceremonies in Rome and elsewhere, but I never saw a ceremony and a meeting which so impressed and touched me as that of Tuesday morning when I beheld gathered together the cream of our Catholic clergy and of our religious teaching Orders, Brothers and Sisters, from all parts of the United States. As I looked over the congregation I found a multitude of religious habits, particularly among our Sisterhoods, and I could say of them, as was said of the first Christians, that they were all of one mind and of one heart, and that they all have as the guiding principle of their lives the one aim: that is, to save our Catholic boys and girls in this country from destruction in the midst of the temptations and the anomalous circumstances which obtain.

THE APOSTOLIC SPIRIT

The apostolate of teaching calls for the virtues of the apostle. The matter of the apostolic

spirit of the teacher has been treated so well by the Rev. William Power, S.J., in a paper read in 1913 at the New Orleans Convention of the Catholic Educational Association, that we shall in the following quote extensively from his essay.

“St. Paul cries out to Timothy: ‘Do the work of an apostle.’ And no less truly than Timothy, our tens of thousands of devoted Sisters, patiently and laboriously spending their lives amidst the uninviting surroundings of desks, and maps, and books, and blackboards, are doing the work of apostles, ever laboring for that one great thing which the Church in the endless variety of her ministerial works invariably has in view, the sanctification and salvation of souls. A Sister who fails to realize all this, or is not animated by this spirit, may be at best a tolerably good schoolmistress, but she certainly fails to come up to the requirements of her sacred calling. Now, if this work is essentially apostolic it must of course be governed by those great dominant principles which rule the apostolic life and which all the great masters of the apostolic life have ever insisted upon.

“The first of these principles is that though

we are called upon to employ human means in doing this divine work that so we may fulfill the divine plan, yet it is not on their efficacy we are to count for the success of our works, but rather on the blessing of God, that one great source of all true fruitfulness. The Psalmist says, 'The Lawgiver will give His blessing, they shall go from virtue to virtue.' This abstract principle the Holy Ghost puts in concrete form, saying, 'The steed is prepared for the day of battle, but it is the Lord who will grant the victory.' Hence it is that truly apostolic men in all times counted above all things else on this blessing of God, and spared no pains by their holy lives, their prayers and penances to secure it. Now, the Sister who thinks and dreams of pedagogy, while she is tempted to undervalue religious observances, is certainly in contravention of this great principle, and runs the risk of having her labors stricken with sterility. For her spiritual benefit she should meditate assiduously on those words of the Psalmist: 'These trusted in their chariots and those others in their steeds, but as for us, we call on the name of the Lord. They have become entangled and have fallen, but we have arisen and stand firm and secure.'

“A second great principle of the apostolic life is that in such a work, mortal man can be at best but an instrument, a weak and worthless instrument in the hand of God, deriving all worth and strength from that hand which wields it. God alone must ever be the chief worker, the primary agent. As the Apostle puts it: ‘He that plants is nothing, he that waters is nothing, but God who gives the increase.’ Now, the chief perfection of an instrument as such, consists in the facility with which it can be wielded and handled by the artificer; for in this way it produces results not proportioned to its own virtue, but to the power and skill of him who holds it. The whole history of the Church from its very start is there to proclaim what God can do with the weakest and poorest of instruments, both men and women, when they fully submit to His heavenly guidance, as it also bears testimony to the failure and downfall of many a man who though possessed of great natural gifts was not amenable to divine direction. Now what, may we ask, will make the Sister a supple, pliant, docile instrument in the hand of God for the great work of the salvation of souls? What else but a thorough religious spirit that will gradually

subdue every irregular inclination of the heart, strip her soul of every impulse that is too human and natural, and finally bring her into perfect subjection to the spirit of God?"

IMPORTANCE OF THE INTERIOR SPIRIT

"The third and last apostolic principle to be treated here is that insofar as our cooperation in this work is concerned, all the force and efficacy which external and natural qualities can possess, must flow to them from a strong, vigorous, interior spirit. Just as the cannon ball, however formidable it may be, remains helpless and harmless without the powder to drive it home, so too with natural talents and accomplishments where the interior spirit is wanting. At best there can be but the bare material discharge of a duty. This is especially true in the case of those works where the religious spirit comes directly into play, for here a marked distinction has to be drawn. There are certain duties and offices which can be well accomplished, materially at least, and produce some good results, even though those in charge have but a scanty supply of this interior spirit.

"The remark that the Abbot Dositheus made

to the monk Dorotheus when the latter thought his work as infirmarian deserving of praise, has well-nigh passed into a proverb: 'I am willing to grant that you are a good infirmarian, but it is not equally apparent that you are a good Religious.' We all understand that a monk can be a good infirmarian without being overburdened with interior spirit; or a good gardener, even a good teacher of mathematics or theology without much interior spirit; but can he be a good preacher, or a good confessor, or a good superior? Certainly not, for in such offices this interior spirit comes directly into play.

"So too with a School Sister. We can conceive that with little interior spirit to boast of, she might be able to make a splendid piece of embroidery, or to paint china, or to teach declamation. She might rival Newman in English composition. She might rival Mozart in composing or teaching music. But could she with that weak religious spirit execute properly the work of which we are speaking—the regular work of the classroom? Certainly not, for here that interior spirit comes directly into play and is constantly asserting itself in an infinity of ways. With good reason, then, did the saintly

prelate, de Segur say: 'If ever you see a priest, or a missionary, or one of our Sisters producing great fruit for souls, rest assured that all this fruitfulness flows originally from a strong and vigorous interior spirit. Is it not, after all, the sap hidden within which gives all richness and fertility to the vine?' For a similar reason did Pope Pius X, in his encyclical to the clergy, remind preachers that how great soever their learning and eloquence might be, if this interior spirit come to fail the results will be poor indeed, for as he says, 'the divine impulse will be wanting'."

CHAPTER V

HARMONIZING THE RELIGIOUS SPIRIT WITH THE PROFESSIONAL DEMANDS

He was teaching daily in the temple; but at night going out of the city, He went apart to pray.—MARK xiv; LUKE vi.

WE AGREE with Father Power that we would not have it inferred from what has been said that we wish to discount or to discourage on the part of the Sisters an intelligent study of educational methods. We simply request them as a result of all that has been said to attend faithfully to two important points. First, to make sure that the pedagogy they are inclined to follow have something more than its novelty to recommend it; that it be solid, sound, and orthodox and not in conflict with traditional Catholic methods and principles. Secondly, in the use of pedagogical systems, whatever their respective methods may be, always to have an eye on the eternal fitness of things, and the laws

of proportion. For there is such a thing in the work which engages us as the law of proportion, which bids us to give to each particular means we employ that measure of importance and attention which is demanded by its nature and its efficacy in procuring the end we have in view.

THE CRITERIA OF SOUND PEDAGOGY

The great work of saving souls to which God has invited us, though absolutely divine and supernatural in its essence and its end, still frequently calls for means which are natural and human. It is but right that we use those means, but it is wrong to make too much of them, and it is doubly wrong for their sake to undervalue other means of greater importance, thus setting aside the great law of proportion.

Here, for instance, is a man, zealous and active in furthering the good cause, but not very much enlightened in matters spiritual and divine. He starts out with the principle which no sane man will contest, that the work of God throughout the world demands material resources, financial help, money. He is profoundly impressed with this fact, so much so, indeed, that he loses sight almost entirely of a

number of other factors; spiritual factors especially, much more excellent and efficacious, and much more closely related to the great object in view, till in the end the whole work of saving souls is liable to become with him a mere question of dollars and cents, the very end being sacrificed to the means. Starting out with a principle that is perfectly sound, he comes to conclusions that would tend to pervert and subvert the whole work of our common Christianity simply because he lost sight of the great law of proportion, the law which assigns to each means its relative degree of importance.

Another man of a higher turn of mind but equally deficient in clear spiritual vision is profoundly impressed by the much greater importance of intellectual resources, proficiency in the arts and sciences, learning and eloquence. Humility, poverty, prayer, penance, fervor of spirit, so often on the lips of Christ and His Apostles, have scarcely any place whatever in his vocabulary. They scarcely appeal to him at all. His basic principle is perfectly sound. We do need men for the work of the Church, well equipped with human learning and eloquence, but that is not the only thing necessary;

there are many other things beyond all comparison more necessary, those spiritual gifts especially to which we have just referred. Once more the law of proportion is set aside. Things do not receive their relative share of importance and attention; and so on in an infinity of similar cases in which that which is called "the most divine of all divine works," is conducted in the most human of ways. It is this which made St. Vincent de Paul say: "One of the chief reasons why so many works undertaken for the glory of God come to fail is that those who execute them do not conduct them sufficiently according to the principles of faith." Pedagogy is needed for successful teaching; but, above all, the supreme pedagogy of the Divine Teacher Christ Himself which finds its best practical expression in the spirit and observance of the religious life.

Are our Catholic teachers so devoid of masters and models in this subject of education that we must seek inspiration in foreign fields? Have we not among the men a St. John the Baptist de la Salle, a St. Ignatius, a St. Joseph Calasancius, St. Jerome Aemiliani, and many others? Have we not among the women a St. Jane de Chantal, St. Angela Merici, founder of the

Ursulines, Blessed Mother Barat, the various foundresses of Congregations of the last two centuries? All these are remarkable for their strongly conservative methods and for the thorough and effective manner in which those methods were applied and also for the happy results that came to crown them.

“Seek ye first the kingdom of God and His justice,” said the Saviour, proclaiming the great law of proportion, “and all these things will be added unto you.” Let the teaching Sisters, then, who on so many accounts have deserved so well of the Church, have also at all times this great title to our respect and gratitude, that they place the religious life and the apostolic spirit above all things else, trusting that God in His bountiful providence will supply all further needs.

ZEAL IN THE SCHOOLROOM

Father Power's plea may be re-enforced by a somewhat lengthy quotation from the book, *Zeal in the Classroom*, written by the Rev. M. V. Kelly, C.S.B., of St. Michael's College, Toronto. Though this book was written chiefly for teachers in Catholic colleges, it should appeal to a wider circle of readers as may be seen from

what we shall quote herewith from the introductory chapter.

“It has pleased God, especially in these latter years, to raise up Religious Congregations for the specific task of assisting in the Christian education of the young. We cannot be too precise in our interpretation of God’s purpose. There was no need for teachers of grammar and the sciences. The world was looking after that, and looking after it well. If the persecution of religious bodies extended to every civilized nation on earth, until not a single Brother or Sister survived, our Catholic youth would continue well instructed in all branches of secular knowledge. Nevertheless, by the dispensation of Providence, our vocation obliges us to acquire a thorough knowledge of secular branches and teach them with all the efficiency possible.

“We undertake to provide instruction in every branch of knowledge under the sun, and it is necessary for us to do so, that Catholic children may continue under our moral and religious guidance. We are looking for an opportunity of instructing them in their religion, of watching over their conduct, of training them to the cultivation of Christian virtues, of preserving

them from the errors so prevalent in schools that know not God. *Only insofar as we accomplish these objects are we fulfilling the ends of our vocation.*

“Do we not, at least to some extent, lose sight of this? God may have raised up a saint to found a body of religious teachers. That his sons or daughters would labor only for the sanctification of the young was the one solicitude of this saint. Generations pass by in the history of that religious family and the day arrives when its members are found expending untold energy, undermining their health, perhaps, in the advancement of secular knowledge. They are full of ambition that the pupils committed to their care be recognized by a thoroughness in the knowledge of languages or literature or mathematics. Their thoughts turn night and day toward the examinations in which those pupils have to give an account of themselves; they use the full force of their influence over them in accomplishing those ends; and there is just some danger that those of us so engaged, to a degree, forget that the greatest possible success in these endeavors cannot be achieved without fulfilling one’s duty as a Christian teacher. Sometimes

we almost seem to forget that our vocation is something above and beyond all this, and while the means of fulfilling our vocation have been placed within the reach of all, we fail to make use of those very means to do for God the work He has entrusted to us.

“We are called *Christian* teachers, and how many hours and days have we, perhaps, spent in the classroom actuated by much the same spirit and exercising the same influence as might have been expected of the teacher in the days of Paganism! Fortunate we if we are not almost forced to confess that success in worldly studies and not the formation of Christ in the heart of our pupil has been the mainspring of our greatest energies.

“It is not sufficient that we are parts of a system of education that is based upon Christian principles. Has not the world in all ages conceived the teacher as one whose power depended chiefly on her own personality? Her influence, the result of her efforts will always be measured by the impression she has been able to make upon the minds and hearts of her pupils. Have we, then, any claim to the title of Christian teachers unless insofar as our own, individual

Christian spirit, our knowledge of Catholic truth, our burning desire to promote the kingdom of God, are stamped upon the souls of those we speak of as our pupils? Our Rule obliges us to begin the day with a lengthy meditation on heavenly truths; several times a day we refresh our spirits by reading or listening to the reading of sacred books; assisting at Holy Mass, receiving Holy Communion are daily privileges that we may invigorate our courage in the cause of God; are all these provided us merely that we may be material units in the working out of a system?

“In the heart of every Catholic teacher God would have inscribed as the watchword of life ‘The zeal of Thy house consumeth me.’ Her work should be inspired chiefly by this consideration—that one thing alone is necessary. Her days and hours are to be occupied with doing greater and greater things for God. Can she find opportunities for such in the schoolroom, or must she leave it and go elsewhere to seek a field for her zeal?”

CHAPTER VI

THE TEACHER'S MODEL

One is your master, Christ.

—MATTHEW xxiii, 10.

HUXLEY once described mankind as a wilderness of apes. This might, upon first thought, appear to be a cynical view. But if we look for ourselves into the world we shall see how the masses run after the hero of the hour, how the common people ape the manners and fashions of the wealthy, how most men do what they see others do. This aping and imitating is observed in no field more than in the field of education. Take the case of electivism. The president of Harvard University conceived the notion that the American college would be improved if each student were permitted to elect his course of study according to his individual taste. The president carried out the plan in his own school, and all other educators over the length and breadth of the country sat up and watched the experiment; and when the experi-

ment was scarcely a year old, we heard from a score of colleges that they were trying out the elective system in their institutions.

THE UNIVERSALITY OF IMITATION

There is no other nation so much given to the adopting of educational fads and frills, if they be but sponsored by a man prominent enough to secure attention, as is the American nation. The great danger always confronting our Catholic schools is that they may be drawn into the fashion of the passing hour. To ward off this danger our Catholic educators may never lose sight of the greatest Model that ever was for the teacher and the school. A model we must have, and as in all other things so in education, too, Christ is the Way, the Truth, and the Life. As long as we continue to study the principles and methods of Christ, the greatest Teacher of all time, we shall be safe.

To succeed in her arduous profession the teacher must needs possess certain qualities, and these qualities are best exemplified in the life of Christ. The four principal qualifications of the teacher are: authority, love, prudence, and unselfishness.

The educator is most certainly in need of authority. To educate means to fit a child so that he will be able to attain his last end and aim. If considered aright it is God alone who can accomplish this; and any person, whether parent or teacher, who attempts this sublime task must possess authority and respect with his pupils. Take away the respect, and the teacher will fail in every regard. The children in our schools will naturally respect the teacher who wears the garb of a Religious Order, but the respect will soon be forfeited if the actions or the words of the teacher are not in harmony with her holy vocation. The best Religious will, other things being equal, prove the best teacher. If the teacher improves her character, acquires more virtues, obeys conscientiously all the rules of her Order, becomes, in a word, a faithful spouse of Christ, she will be a successful teacher, for she will teach not only by word, but by what is of greater importance, by example. In doubts and trials, or whenever she is at a loss what to do, she should ponder on the teachings and life of Christ, for He could justly claim authority because His life harmonized with His doctrine. Hence He spoke as one having authority since

He could appeal even to His enemies, "Which of you can convince Me of sin?"

WINNING THE HEART OF THE CHILD

But the influence of the teacher's authority will be nil if she has no love for her work and her pupils. Her work will be a failure if she has not gained the affection of her pupils. The children must first love their teacher before they will trust her. But if the teacher is always morose, always unsympathetic, always finding fault, never has a kind word of praise or encouragement, it will be impossible for the children to give her their confidence. A woman who does not love children as well as the work of teaching them, should never be permitted to accept the responsible position of teacher. This love of the teacher is, of course, not meant to be sentimental or sensual. But it must show itself in a real and lively interest in the pupils' welfare. A kindly word of affection, a smile, an inquiry about the parents, about the sick brother—the loving teacher will find a thousand opportunities to show her affectionate interest in her pupils—and these in turn will not be slow to reciprocate this affection, quick as they are,

however, to notice any undue and unfair preference on the part of the Sister for certain pupils.

Turn to Christ for a perfect example of the teacher's love. Christ's Heart overflowed with love, and His love showed itself in His aiding the sick and needy, but especially in His treatment of children. Our teachers are familiar with the scene described in the Gospel, and painted by so many artists, when the mothers came with their little ones to receive Christ's blessing. The Apostles seeing the large number, and knowing how much care Our Lord was wont to bestow on the little ones, and thinking it all unnecessary, tried to send away the mothers with their children. But Christ would not neglect the opportunity for displaying His love for the children, and spoke the memorable words, "Suffer the little children, and forbid them not to come to Me; for the kingdom of heaven is for such." He does not bless them collectively, but lays His hands on every child, and takes one after the other in His arms.

The words of the Master might well serve as the motto of every Christian teacher. They furnish the sublimest of motives for the teacher of children. The Sister must, like the divine

Teacher, see in every pupil—no matter how poor, or homely, or ignorant, or stupid—her own little brother or sister in Christ, the companion of the holy angels, the co-heir with herself of the kingdom of heaven. She must, like Christ, see in each of her little charges a prospective citizen of heaven, and she may never forget that an eternity is at stake with every one of the souls committed to her care. She must be alive likewise to all the dangers surrounding the children, and she should be filled with the same solicitude as Jesus felt when He bent down to the little ones, took them up, embraced them, and blessed them. She should often meditate on this holy scene, for it is this scene that has inspired the educational work of the Church. If the teacher loves the children with Christ's love, reverences them as Christ revered their innocence, and remembers them in her every prayer, she will undoubtedly find that the pupil's hearts will go out to her just as the children were loath to part from Christ.

The teacher who is imbued with true love for her pupils, will possess sympathy and patience. These are indispensable to the teacher, who must labor among thoughtless, forgetful, shal-

low, and ignorant children. Every teacher will know from experience how sorely she needs patience. St. Thomas declares that the patience demanded of the teacher entitles her to a martyr's crown. Whenever the fickleness and waywardness of her pupils discourage the teacher, she must ponder on the wonderful patience displayed by Our Lord in teaching His disciples. Has any teacher ever suffered so many trials as came to Christ in His work of training His apostles?

How patient was Christ, too, with the impetuosity and selfishness of the people, with the haughtiness of the lords of the land! How patient was He when His work was, to all seeming, unsuccessful and He received naught but ingratitude in return for His best efforts! How few were the complaints of Christ! He could have changed all had He so desired, but He found joy in giving us so sublime an example of patience and long-suffering. His tender and affectionate Heart sympathized with the weaknesses of men. But Christ was patient not only because of His loving Heart, but also because of His superior wisdom. To be patient with men is the part of wisdom. Did a fretful teacher ever accomplish anything with her im-

patience? If the teacher would achieve results, she must be patient with her pupils. Nothing good, but much evil comes of impatience. Pupils love the patient teacher, and respect her. Her patience is a blessing upon her work; it is the blessing of the cross, without which no human work can succeed before God.

NEED OF PRUDENCE

Another outstanding quality of the truly capable teacher is prudence. All Superiors, all who are engaged in directing others, must possess the cardinal virtue of prudence. The greatest zeal, if not guided by prudence, will commit disastrous blunders. To acquire prudence the teacher must learn to know the human heart. She must hence scrutinize her own soul; study her own character, inclinations, and temptations; and must learn to control her passions. She must, furthermore, have an open eye for all her environment; she must observe others; study their characters, try to fathom the motives and springs of their actions, note their good points, imitate these, and learn the reasons for their success; she must observe also their mistakes, for her own warning and consequent

profit. She should not trust her own judgment exclusively, but especially when in doubt must she seek the advice of others. She should look at an object as well as a problem from all angles. But, above all, must she ask the Holy Ghost for the gifts of wisdom and prudence. And when employing all these means, natural as well as supernatural, she may reasonably hope to become a prudent teacher.

As a model for prudence she may profitably study the methods employed by Christ in His treatment of the Apostles, of sinners, and of the people in general. Let her observe the prudence displayed by Christ in driving the buyers and sellers from the Temple. Whenever Christ could prevent trouble by timely action, He acted quickly and wisely. Witness how He withdrew to a safe distance when the crowd wished to make Him king. Mark how He bade such as He had cured to observe silence lest the Pharisees and other enemies set a persecution on foot before the time ordained by the Father.

UNSELFISHNESS

Another distinguishing trait of Christ as teacher was His unselfishness. Christ taught

and trained His followers not for an earthly gain or an earthly consideration. He did not even earn enough to live, so that He had to subsist on alms. He did not even have enough to pay the small temple tax; for this He wrought a miracle. He taught poverty and practised poverty in a most eminent degree.

What an inspiring example for religious teachers, who must be loyal also in this respect to the Bridegroom of their souls! St. Francis of Assisi was wedded to Lady Poverty. Should anything less be true of us? Oh, may it never be said of any of us that money is our consideration, that we labor only to acquire worldly goods. Such mercenary motives would rob our work of its effectiveness, and make us an abomination in the sight of God and of men. Our religious garb proclaims to our pupils and to men generally that we have bid adieu to the world and its magic charms. Would to God that our words and actions always bespoke the same! The religious teacher should have no consideration in her work save the salvation of her own soul and the benefit of her pupils. Let her reprove and censure without a thought of persons, and never give her pupils reason to

suspect that among her pupils she prefers those distinguished for wealth or social prominence, or those bound to her by ties of blood or other considerations. Let her remember how Christ treated all alike: He reproved His relatives publicly; the mother of two of his disciples He reproved for her ambition with regard to her sons; also in the dispute between Martha and Mary, Christ was most fair, giving praise and blame according to just deserts.

VICTORY OR DEFEAT

The life of Christ may also teach us what attitude to take toward success or failure in our profession. Christ enjoyed great successes. Witness His disciples, His Church, His saints, witness, in fact, the whole history of the world for the past nine hundred years. All bear eloquent testimony to the efficiency of Christ's teaching. If the teacher adopts the methods of Christ, and is prudent, loving, unselfish, fair and impartial in her work, she will have the blessing of the Lord upon her efforts, and her teaching will work miracles in the souls of her charges. She will probably not see all the results: the work of grace is, for the greatest

part, unseen of men. Yet the fruits are there, and even should there be no tangible result at all, she will nevertheless receive the heavenly reward for the purity of her intentions.

But if failure be her lot—and failures will be part of the lot even of the holiest of teachers—then again should she look upon Christ, and she will be reconciled to suffer disappointments. Behold how the great masses of His own people turned against Christ. Behold how even one of His most trusted, one of His most intimate friends, an Apostle, turned traitor against Him for the paltry sum of thirty pieces of silver. Behold how down to our own day the vast majority of men turn their backs upon Christ as teacher. Even the Christian and the Catholic, nay, even the spouses of Christ, His chosen souls in monasteries and convents, heed not His every call.

Have we, then, not abundant grounds to expect only imperfect success with such wayward charges as children will always be? If men, though mature and experienced, would not hear and obey this Divine Teacher, how should we, poor, weak, human teachers, ourselves but sinners, and of small minds, and few, if any,

virtues—how should we expect to succeed in all our labors? Let us imitate Christ. Let us do our duty, full and entire; let us put our heart and soul into our every day's work; but let the success and the blessing be left to God. Should He deign to grant us success, let us not be proud thereat; but let us bow low in thanksgiving to the bountiful God, and pray: Thine be the glory and not mine. But if we fail, despite our best and hardest efforts, let us bless alike God's holy will. He knows better than we what is best for the little ones as well as for ourselves. He guides and directs the hearts and minds of men; 'tis not in our power to be almighty with the souls of children.

But what is in our power, and what every Catholic teacher is bound to do, is to kneel at the feet of Christ the Teacher after the manner of Mary Magdalen on the morning of the Resurrection when her overwelling heart cried out, "Rabboni, Master!" In the same way should we every morning in Holy Communion address the Divine Guest of our souls: Master, Thou art my Teacher; Thou hast called me to the high and difficult office of leading the little ones to Thee. I am unworthy of this high calling, but

do Thou make me worthy; bless my efforts; inspire my words, my actions; give me a supernatural love for Thy little brothers and sisters; bless them and me so that we all may follow unswervingly the path that leads both teacher and pupil to our heavenly home.

REPRODUCING CHRIST

The teacher can conceive no finer ambition than to reproduce Christ, first in herself and then in her pupils. In his admirable book, *Teacher and Teaching*, the Rev. Richard H. Tierney, S.J., tells the teacher how she may realize the noble ambition. He says that the Florentines are exceedingly proud of their great statue of David, and rightly so, for it is a thing of beauty. Yet, behold its origin! Michael Angelo had pondered well the life of God's hero. He had meditated on his virtues, rejoiced in his great deeds, sorrowed in his trials, until his soul re-lived David's life so long and faithfully that David's image was stamped hard and fast, every feature of it, on his mind. Then the sculptor went forth in quest of material in which to embody that picture. He found it on a scrap-heap, a cast-off piece of marble. Slowly and

patiently he worked on that despised material, watching every line that appeared thereon. Soon a form began to emerge, faint and rough at first, but gradually yielding under skilful blow and touch to something finer and still finer, until at last David stood forth, so fair and lifelike that he seemed ready to grasp his sling and slay a monster. An artist had conceived a hero from castaway material.

Father Tierney then points the moral of his story. He tells Christian teachers to do likewise. They should conceive unto themselves Christ, the great Teacher. They should ponder His life, burn His image into their souls, till it becomes a flaming, leaping thing which must communicate itself to others. Then the most unpromising material will yield to their influence. The breath of a new life will enter it. A new image will appear therein, weak and blurred at first, but growing slowly in shape and beauty, until at last the fair Christ is reproduced in another human soul. The teachers' work is done. Generations will call them blessed.

CHAPTER VII

THE TEACHER'S FRIEND

I keep my troth to Him alone, and commit me altogether to Him.

—OFFICE OF ST. AGNES.

IT HAS been said that a woman's happiness consists in loving and being loved. Here we have the deepest reason for the respect that the Sister receives from men: they honor her for having given her heart to the greatest love that can come to woman, the special love of Christ. The same love is the source of the Sister's strength. Frail and delicate she may be, but she does superhuman work in the school-room. And the source of her strength? Look at her after Holy Communion or while she kneels before the Blessed Sacrament, and you will know the source of her strength. After school hours she slips into the chapel to commune with her Lord and Spouse, and she returns

to her work, refreshed and strengthened with supernatural vigor, for she has conversed with Him to whom she has vowed eternal loyalty.

WOMAN'S HAPPINESS

Guynemer, the brilliant aviator, whose countrymen called him "The Bright Sword of France," was asked whence he derived strength and courage. He pointed to the tabernacle. Guynemer went to Communion daily. For the Sister daily Communion and the presence of the Eucharistic King in the same house with her will be a source of untold blessings. She should therefore esteem this privilege of living under the same roof with Christ as did Cardinal Newman when he wrote to Henry Wilberforce: "I am writing next room to the chapel. It is such an incomprehensible blessing to have Christ's bodily Presence in one's house, within one's walls, as swallows up all other privileges and destroys, or should destroy, every pain. To know that He is close by—to be able again and again through the day to go in to Him. . ."

In the Holy Eucharist the Sister learns to understand in what consists the true liberty of the children of God. Here she learns a truth

which the modern world cannot understand, viz., that the highest exercise of man's freedom is in the most perfect subjection to God's will in all things. How much will that lesson mean for her perfect happiness! For of the Sister, too, we may say what the Rev. Charles Quirk, S.J., says so beautifully of the priest:

“Not my will, but Thine be done!”—
These sweet, these awful words are spun
Through all his life's oblivion,
From rise, ah yes! to set o' sun!

From the perfect obedience of Christ in the Holy Eucharist she will also learn to render always genuine service. We are loath to accept counterfeit money from anyone. But how often are we tempted to render counterfeit service to the Lord?

Again, the Eucharistic Presence should give the Sister a feeling of security. In the shadow of the Blessed Sacrament she may feel like the chick under the wings of the mother-hen. The chick is small and weak and helpless and lost in the darkness of its mother's wings; yet while there it is hid away in the very safest place. So the Sister, too, though she may be in darkness and even in the shadow of death, will be

most secure as long as she remains in the shadow of God's wings.

"The theater of all my actions is fallen," said an ancient hero when his chief friend was dead; and they are fortunate who get a theater where the audience demands their best. How fortunate is, then, the Sister, for her chief friend is Christ in the Blessed Sacrament. She may apply to herself the words of Christ: "I will not now call you servants; but I have called you friends. You have not chosen Me, but I have chosen you; and have appointed you, that you should go, and bring forth fruit; and your fruit should remain."

A friend has been described as one who knows us and yet loves us. The description is good. It shows how Christ, who knows the Sister best, is her best Friend. It shows, too, that friendship must be founded on truth.

LONELINESS OF THE RELIGIOUS TEACHER

The Rev. Fr. Angelo, O.F.M., has written an essay on the loneliness of the priest,¹ that deserves to be adapted for our religious teachers. It is with some diffidence that the present writer will make the attempt herewith.

¹ *Ecclesiastical Review*, Vol. LXI (1919) pp. 382ff

Does the School Sister ever feel lonely? A Religious who makes it her practice properly to visit Jesus in the Blessed Sacrament, who makes a special Friend of Christ, should never feel lonely. But if she neglects her Friend in the tabernacle, where love imprisons Him whom the world cannot contain, she will often be oppressed with loneliness:

Mortal, love that Holy One
Or dwell for aye alone.

Mother Church knows human nature well and realizes that each and every one of us needs a friend, that a person without a friend is a left hand without a right, and that the best gift of God to man is a true and faithful friend. The Church does not try to evade the serious problem of the religious teacher—loneliness. Hence she says to us on the day we promise to lead a single life: "I know you are human; I realize that your life without a companion would be a lonely one indeed. I have not overlooked the warning, 'It is not good for man to be alone.' You must and you shall have an ideal companion. There," she says pointing to the tabernacle, "there dwells your Companion for life.

Listen," she continues, "to these words, addressed by Christ to one of His loyal followers. He meant them for you as well: 'If all creatures that are or ever have been, loved thee passionately, know that they could not love thee with a spark of that love wherewith I love thee, nor could they help thee in the slightest thing as I can help thee. And what they could do for thee would be as cruelty compared with My kindness, and as hatred compared with My love. Nothing can be compared with My sweet and holy familiarity with thee, especially when thou receivest Me into thy heart. Why, then, dost thou strike at shadows? Why dost thou not love Me only, who, of My mercy, give Myself to thee to receive into thy heart? What better friend canst thou have than Me? Seek not remedies that are human, or knowest thou not that cursed is the man that trusteth in man. Place all hopes in Me, because if thou hast Me thou hast everything'."

Yes, the Blessed Sacrament does supply, and does more than supply, merely human companionship. All the saints, if asked, would declare: "The Sacramental Saviour gave me twenty,

thirty, forty, or fifty years of the purest happiness that human being ever enjoyed."

What Christ rightly expects of the religious teacher is that she appreciate the fact that she belongs to the one hundred and forty thousand spoken of in Scripture "who were purchased from the earth." "These are they who were not defiled with women, for they are virgins. These follow the Lamb whithersoever He goeth. These were purchased from among men, the first fruits to God and the Lamb." What Christ expects is that we never envy those of whom St. Paul says: "But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided." What Christ expects is that the religious teacher assist at Holy Mass and receive Holy Communion with all possible attention and devotion. He expects us to appreciate the privilege of living under one roof with Him. He expects us to make the prescribed visits to the Blessed Sacrament in the course of the day. He expects us to come to Him in the hour of trial, mindful of His invitation: "Come to Me all you that labor and are burdened and I will refresh you." Surely this is not asking too much. This is how the saints began.

And if we are loyal to Christ by doing what has just been enumerated, the desire will gradually arise in us to do more. When that time comes, Christ will expect us to do more. He will expect us to assist at Holy Mass as often as we can. If in the course of time, we feel ourselves drawn to the foot of the Altar, like the saints, Christ will of course expect us to act like saints. We do not know, however, whether we shall ever rise to the heights of Bishop Curtis, who on being asked why he spent so many hours of the night before the Blessed Sacrament, replied, "Is it not the proper thing for the dog to lie at the feet of his Master?"

Speaking of Christ, one who found Him at last, wrote:

Let me tell you how I made His acquaintance:

I had heard much of Him, but took no heed.

He often seemed to want my friendship, but I remained cold.

I was homeless, and wretched, and starving, and in peril every hour; and He offered me shelter and comfort and food and safety; but I was ungrateful still.

At last He crossed my path and with tears in His eyes He besought me saying, Come and abide with Me.

Let me tell you how He treats me now.

He supplies all my wants.
He gives me more than I dare ask.
He anticipates my every need.
He begs me to ask for more.
He never reminds me of my past ingratitude.
He never rebukes me for my past follies.

Let me tell you further what I think of Him.
He is as good as He is great.
His love is as ardent as it is true.
He is as lavish of His promises as He is faithful in
 keeping them.
He is as jealous of my love as He is deserving of it.
I am in all things His debtor, but He bids me call
 Him Friend.

They tell the following story of a little child. Her mother had put her to bed and given her a doll to play with. The child was contented for a while. But after some time she became restless and began to cry. "What is the matter, Helen?" asked the mother. "I am tired," she answered, "of staying up here with nobody but God and my dolly."

If the Blessed Sacrament means to the young Religious only as much as the lifeless doll meant to this little girl when she began to cry, it ought not to surprise us to see her gradually turn to someone else for companionship. The only safe cure for the loneliness of the Religious is the

companionship with Christ in the Blessed Sacrament of the Altar. As Msgr. Benson puts it: "We do not rise to our full spiritual stature by eradicating passions. The ideal man is not a passionless man. He is rather one whose passions are turned into the right channel. The ideally pure man is not the sexless man; he is the man who loves violently what he ought, as he ought." Chesterton brings out the same truth in fewer words: "Chastity does not mean abstinence from sexual wrong; it means something flaming, like Joan of Arc."

THE GATE OF HEAVEN

What a satisfaction to see a victim of loneliness return to the foot of the Altar and hear her exclaim: "Indeed the Lord is in this place, and I knew it not. How terrible is this place; this is no other than the House of God and the Gate of Heaven. One thing I have asked of the Lord, this will I seek after, that I may dwell in the House of the Lord all the days of my life, that I may see the delight of the Lord and may visit His temple. For better is one day in Thy courts above thousands. I have chosen to be an abject in the house of my God, rather than dwell

in the tabernacles of sinners. This is my rest forever and ever; here will I dwell, for I have chosen it."

A good priest once acknowledged: "I spent many vacations at home. I realized sufficiently what I was sacrificing when I accepted Christ as my portion. I have been in the ministry many years. I am forty-five years of age. Yet the feeling of loneliness comes over me whenever I am in the company of men and women of the world. To console myself I keep repeating, 'Vanity of vanities'."

How much happier that life of this loyal priest would have been had he been taught, when attracted by created beauty, to think of the infinite Beauty of Him whom he had chosen as his portion; had he been taught to turn to Christ and to exclaim at the sight of the best the world has to offer:

But oh, what hast thou won?

A Lover that is ever pure,

And love that shall aye endure,

When the sands of life are run.

Then, mourner, from the death arise;

Thine are no fragile earth-born ties.

Which part and sever,

But love divine, which never dies,

Is thine forever.

The loyal lover of Christ is never lonely. She can go to Christ at any time. She lives under the same roof with Him, and when she leaves home she does so only to serve Christ and His fellowmen; she leaves Christ for Christ's sake. When about to undertake a journey she feels like Joyce Kilmer, when he wrote:

I take my leave with sorrow of Him I love so well.
I look my last upon His small and radiant prison cell.
O happy lamp! to serve Him with never-ceasing light;
O happy flame; to tremble forever in His sight.

I leave the holy quiet for the lonely human train
And my heart that He has breathed upon is filled with
lonely pain.

O King, O Friend, O Lover; what sorer grief can be,
In all the reddest depths of hell, than banishment
from Thee?

But from my windows, as I speed across the sleeping
land,

I see the towns and villages wherein His houses stand.
Above the roofs I see a Cross outlined against the
night.

And I know there my Lover dwells in His Sacramental
might.

Dominions kneel before Him, and Powers kiss His
feet.

Yet for me He keeps His weary watch in the turmoil
of the street.

The King of Kings awaits me wherever I may go,
O who am I that He should deign to love and serve
me so?

Even in the days of her illness the devoted Religious need not be lonely, for the Eucharistic King will then come to visit her. Nor will she then suffer the anguish felt by priests when they can no longer say Mass. In his beautiful book on the priesthood, Canon Keatinge has well described this anguish as felt by an old priest. This old man had spent forty years as a missionary. Attacked by necrosis of the forearm, he had come to a London hospital for treatment. The surgeons had taken off his arm, and there he lay a-dying. One day, in a talk with Canon Keatinge, who used to come frequently to see him, he looked up sadly, and said, "It is only when you lose it, when you can never say it again, that you know all that the Mass brings a man—at least," he added slowly, turning his face away, "at least, this side of eternity."

And then, after a pause, looking up again, "I would give the other arm if only it were possible that I might say Mass once more."

The loyal lover of Christ in the Blessed Sacrament will never be lonely in her old age, that

period of life of which we read in *The Blindness of Doctor Gray*. "The strongest of us will cling to some support in our darkness and descent to the grave." The company of Christ will then be her one great comfort and support.

The loyal lover of Christ will not be lonely in the hour of death. After receiving Viaticum, she will, if necessary, gladly dismiss her attendants, with the words of Cardinal Newman: "I can meet my God alone."

And as the loyal lover of Christ leaves earth she will not have to say farewell to her Companion, for she knows that she shall find Him awaiting her arrival on the threshold of eternity. "Arise," Christ will say to her, "make haste, my love, my beautiful one and come, for the winter is now past, the rain over and gone; arise, my love, my beautiful one, and come."

The only kind of loneliness Christ will tolerate in a loyal lover, the only kind of loneliness a faithful lover will ever experience, is that which the Psalmist experienced when he cried out: "As the hart panteth after the fountains of water, so my soul panteth after Thee, O God. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?"

My tears have been my bread day and night, whilst it is said to me daily, where is thy God?"

LOYALTY TO CHRIST

Georges Goyau has paid a fine tribute to the loyalty with which woman has followed Christ from the beginning:

When we raise our eyes to the origins of our faith we perceive, on the morning of Easter Day, that to women was given the great honor of being the first messengers of the Resurrection of Christ, the first missionaries—missionaries to the apostles themselves—of Christ risen from the tomb.

When our thoughts turn toward the origins of the history of France, we see Clotilde leading her husband, and with Clovis a whole people, to the baptistery of Rheims; and after Clotilde we see other Merovingian princesses actively concerned in aiding the conversion of the Anglo-Saxon world.

At the dawn of Christianity, at the dawn of France, we therefore see women translating their lives into apostolic work, and considering that it is their duty and their destiny to aid in the propagation of the Gospel.

Women were most faithful to Our Lord when He was on earth, and they are most faithful to Him now. Nor should it be difficult for the religious teacher to reciprocate loyally the love that is expressed so ardently in Sacred Scrip-

ture: "Behold, I stand at the gate and knock. Yea, I have loved thee with an everlasting love. Therefore I have drawn thee taking pity on thee. Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will I not forget thee. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."

Our meditation would be incomplete without one word on the ideal method of dealing with men. The teacher's work brings her into touch with the world's best men. Christ Himself has made the success of her work depend upon the degree of her co-operation with the priests of God.

To put it briefly, the ideal way for a religious teacher to deal with men is to be businesslike in her relations with them. She must act like a business woman of whom men say: "Her heart is at home. In her dealings with us she is businesslike, and withal most courteous, obliging and kind; in a word, she is a perfect lady."

Religious teachers must act like women who have found all and more than the human heart can contain; not like women who are seeking,

not like those who are lonely and restless and discontented. How much time they would save and how much good they could do for priests if they acted in the manner just described.

In *Callista* the heroine says of Agellius: "Here is a man who so far from feeling himself blest, thinks I can bless him, comes to me—me, Callista, an herb of the field, poor weed, exposed to every wind of heaven, and shriveling before the fierce sun—to me he comes to rest his heart upon. . . Oh, my disappointment, when first I saw in you indications that you were thinking of me only as others think and felt toward me, as others may feel; that you were aiming at me, not at your God; that you had much to tell of yourself, but nothing of Him. Time was, I might have been led to worship you, Agellius. You have hindered it by worshiping me."

All this sounds very simple. But let us remember that what a certain author says is only too true: "In the process of making a gentleman (and, let me add, in the process of making an ideal lover of Christ), the last flaw that is ground out is a tendency toward familiarity."

An ideal Religious is, of course, a puzzle to

the natural man. He sees that she has no visible companion like the rest of women; he neither sees nor knows anything of the Invisible One to whom she has sworn loyalty. "But the sensual man perceiveth not these things that are of the spirit of God, for it is foolishness to him and he cannot understand, because it is spiritually examined."

Still, deep down in their hearts men cannot but admire what they know to be a reality, even if they cannot understand it. An ideal Religious is a great center of attraction in any community. A discontented Religious does a great deal of harm.

Let us thank God for our sublime calling. Let us not try to stifle the desire for companionship in any futile way. Let us satisfy it by keeping company with Jesus in the Blessed Sacrament. Let us look to the beauty and cleanliness of our chapel, because the chapel is the house of God and our home. Let us spend as much time as possible in the company of Jesus Christ, present in the Blessed Sacrament of the Altar. Familiarity with the Sacramental Saviour will not breed contempt. The more we associate with Him the more we shall enjoy His

company, and the less shall we be tempted to envy the lot of those living in the best of homes. Let us often repeat the words Christ loves to hear from the lips of His chosen souls: "What have I in heaven, and besides Thee what do I desire upon earth? For Thee my flesh and heart hath fainted away; Thou art the God of my heart and the God that is my portion forever."

And whenever we, who have pledged ourselves to lead a single life, are tempted to overrate the sacrifice we have made, let us recall the truth which Aubrey de Vere brings out in his famous verses:

Love thy God and love Him only
And thy breast will never be lonely.
In that one great Spirit meet
All things mighty, grave and sweet.

Vainly strives the soul to mingle
With a being of our kind,
Vainly hearts with hearts are twined;
For the deepest still is single.

An impalpable resistance
Holds like natures still at distance.
Mortal, love that Holy One,
Or dwell for aye alone.

CHAPTER VIII

THE TEACHERS' SUPERIOR

Learn to be toward your subjects like mothers, and not like masters; strive to be loved rather than feared; and if severity is sometimes necessary, let it be paternal and not tyrannical. Show yourselves as mothers in loving, as fathers in chastising.

—SAINT BERNARD.

ALL religious Superiors will agree that an exceedingly heavy and perilous cross has been laid upon them along with the dignity of their office. They may, perhaps, be assisted in their arduous labors by a few suggestions taken from an essay written by the present writer for the *Ecclesiastical Review*.¹ There is, for instance, the subject of too much interference with the Sisters' teaching. By laying down minute directions, the Superior may, indeed, interfere unduly with the Sisters' work. If you wish to get the best work out of a teacher, you must allow her a certain amount of independ-

¹ Vol. LVII, pp. 12-30.

ence. "Nothing great or living," says Newman, "can be done except when men are self-governed and independent; this is quite consistent with a full maintenance of ecclesiastical supremacy. St. Francis Xavier wrote to Father Ignatius on his knees; but who will say that St. Francis was not a real center of action?"

OBEDIENCE AND INDEPENDENCE

If independence is needed for success in other fields, it is surely needed for success in teaching. Professor Paulsen, one of the greatest of modern educational writers, says in this connection: "It is essential to the health and joyousness of the minds of both teacher and pupils that the school should do something that is not prescribed and not controlled by any outside authority. . . . Formerly every teacher was sovereign in his classroom; but now, unfortunately, little is missing to have that work which is by its very nature most spontaneous and most personal hedged in most narrowly by rules and regulations."

If the Superior is at the same time the Principal of the school, she will accomplish most by applying the indirect method. She will always

achieve more by gently suggesting certain lines of procedure than by domineering. It is the method followed by the presidents of great business corporations: they direct the general policy of the firm, but leave the carrying out of the details to the inferior officers and desire that the latter employ their own initiative and ingenuity in solving the problems they may be confronted with. Bishop McDevitt rightly contends that this indirect method is as effective as the direct method, and without the possible drawbacks of the latter. The indirect method does not mean a *laissez faire* policy. It implies on the part of the Superior all the knowledge that the direct method requires. It demands that she should be familiar with the principles and methods of teaching; that she should have prudence, tact, good judgment, self-reliance, self-control, and a due respect for the rights and feelings of others; that she should know the school in every part, the children, their parents, their home conditions, and the educational needs of the particular community. The indirect method does not call for less interest than the direct. It centers the responsibility upon those who are doing the actual teaching.

This indirect method employs the two essential elements of executive success: the first of these is centralization, and the second is the distribution of authority. Power must first be concentrated in a small company of responsible persons; it must then be so disseminated that every humblest worker shall have some of it, and in consequence will work with a sense of freedom, of initiative, and of personal loyalty. The Superior who does everything is almost as incapable as the Superior who does nothing. "Never do anything yourself which you can get anybody else to do," is the maxim of every good administration, and may well be the maxim of the Principal with regard to the management of the individual classes; it being taken for granted that all this delegated work is diligently kept in mind and looked after and directed by the chief executive.

The Catholic School Journal, in a recent issue, called attention to the fact that the present-day tendency even in Catholic schools is drifting to too much red-tape, to official supervision that sounds well when spoken of and perhaps reads well when printed in official documents. However, it means but little to the teacher of experi-

ence. No one will deny that while uniformity of text-books and curricula are good and in fact necessary for our schools, and while supervision has its place also, yet these should not eliminate the personal element in the schoolroom. There is always the danger lest the superabundance of red-tape and official supervision should become a hindrance to true progress. This does not mean that we are opposed to order, regulation, and supervision, but let us leave something to the initiative of those who toil in the schoolroom, and to whom we must in sheer gratitude give credit and honor for what has been accomplished in the past under severe circumstances. Let us not rob them of the opportunity of repeating their victories now and in the future.

WINNING THE SISTERS' CONFIDENCE

Trust and confidence is one of the secrets of the art of education as well as of government. The Superior should make the Sisters feel that she trusts them fully and implicitly in their sphere of labor. She will get what she gives in trust and affection. If she does not trust the Sisters, she will find her faith justified: none will trust her, and she may find some to try

their wits upon her. It has been said that the talisman that turns dross to gold is your own faith in your fellow-man. Whatever you believe him to be, that he will become. He will come up or down to it, as you make your demand. Confidence is a virtue of the ruler, the educator, and, therefore, of the religious Superior also. Hence the Superior should not resort to any kind of espionage with regard to the Sisters; nor should she play the eavesdropper during school hours. Such practices cannot long escape the Sisters' knowledge, and they are about the most effective means to rob them of all confidence in their Superior. Instinctively we all act on the principle embodied in the proverb, that he who does not trust us, cannot be trusted.

The School Sisters are human, and the Superior manifestly cannot praise every teacher nor everything that even the good teachers may be doing. The Superior will note at times obvious mistakes and glaring faults, and she will find the treatment of these a delicate matter indeed. Of one point there can be no doubt: if she must find fault with the teacher, she may never do so in the presence of her pupils. Though the Sister may have committed a mistake, she

must still exact the obedience and respect of the children, and to do so will be extremely difficult, if not impossible, if reprimanded and humiliated before her pupils. Even for her own sake the Superior will wisely postpone the needed reprimand until after the school hours, for there is always the danger of her losing her temper if she corrects the Sister as soon as she has perceived the mistake.

We are, every one of us, sensitive on the point of being reprimanded in public, and it is the part of prudence to spare the feelings of the Sisters in this regard. What a teaching Brother has said of the Pastor is just as true of the Sisters' Superior: "The Pastor cannot win the affections of a teacher quicker, nor hold them more enduringly than when he saves the teacher from public humiliation in cases where the teacher has made a mistake in class, and has, for instance, lost his temper; and let me tell you, friends, a teacher generally knows when he has lost his temper, if not at the moment, then soon afterward. The case is brought to the Pastor and he takes it in hand. He makes himself acquainted with the situation and takes control of it. He explains matters to the parents and

pacifies them. Instead of publicly blaming the teacher, the latter is spoken to in private and given advice and warning. Now, that teacher will never forget the Pastor who has saved him from humiliation in public."

We admit that the Superior may find her patience sorely tried by some of the School Sisters. The demand for teachers is far greater than the supply, and thus the Provincial Superiors are compelled to send, against their better judgment, ill-trained Sisters or obvious misfits into the schools. Let the Superior, however, even in such trying cases, preserve her soul in patience. Let her take counsel with the Provincial Superior, and with the kindly co-operation of all concerned the indifferent teacher may in the course of time be trained to be equal to her arduous task. Even in the case of a hopelessly poor teacher the Superior is never justified in abusing the Sister, who may be doing her very best, nor should she peremptorily demand her removal. She should, by all means, spare the feelings of the incompetent teacher as well as of her Sisters in religion, who feel keenly any charge of incompetence made against one of their number.

In most cases the Superior had best make up her mind to the prospect of having some Sisters in the school who are but second-best teachers. There are task-masters who expect too much of the School Sisters, and they will never find a Sister to measure up to their ideal of a school teacher. Most of us have long ago resigned ourselves to the fact that none of us are perfect, and consequently we should expect, and not be surprised, that there are a good many Sisters who are but second-best teachers. Each teacher has her individuality, and we should be slow to condemn a method of teaching that may in itself be less perfect, but, given the present teacher's individuality, is the one with which she accomplishes most.

IMPARTIALITY

A point difficult to observe for the Superior is that of impartiality in dealing with the Sisters. It cannot be denied that the teaching methods of one Sister will appeal to the Superior more than those of another; but she must be on her guard lest she show any partiality for her on this account. This would soon be noticed and might lead to jealousy and discord among the

teachers. Much more reprehensible is it for the Superior to insist on having just a certain teacher in the school. Such demands, particularly if they become public, cannot but lead to harmful results for the Superior herself as well as for the teaching staff. When speaking about the individual teachers, especially in the presence of other Sisters, she should be very careful, as even her guarded expressions may be misunderstood and misconstrued. Some Superiors may be tempted to gossip about the Sisters. Shortcomings they have, no doubt; they are not angels, and they will be the first to admit this; but this does not justify anyone in enlarging their peccadilloes into crimes, particularly not in the hearing of outsiders, be they priests or laymen—or women. It is extremely imprudent to criticize the Provincial Superior. The Superior's want of respect for any person invested with authority will harm herself most.

A good working rule for the Superior is that she should be frank and honest in her dealings with Pastors and Sisters, yet withal prudent and tactful, realizing that truth-knowing is not always truth-telling.

All that will be said in a later chapter² concerning the duty of the teacher to encourage her pupils applies with even greater force to the Superior of the School Sisters. Let her praise a Sister in one thing, and she will do her best in everything. Superiors who, on the contrary, scold the teachers, who are brusque and harsh with them before the children, who recite with feeling a litany of their faults, do not exercise the power of their position to anything like the best advantage. Quiet watchfulness, a suggestion, a word of encouragement in which is included a caution, will as a rule produce better results than caustic criticism. In trying to develop greater teachers, every effort must be made to keep them grateful teachers as well.

Human nature is everywhere the same, and the religious Superior may learn in this respect from the methods adopted by the successful men of the world to get the best results from their subordinates. Thus a widely traveled man says of his chief, a great captain of industry: "The tremendous results which he secured were always obtained through a spirit of approval and never of criticism. He was always one to

take you by the hand and encourage and approve. It was the rarest thing in the world to hear him criticize the actions of others, especially in a business sense. How every man responds with his best efforts under such conditions! In my wide association in life, meeting with many and great men in various parts of the world, I have yet to meet a man, however great or exalted in his station, who did not do better work and put forth greater effort under a spirit of approval than he would under a spirit of criticism."

Conditions in the Church of God are much the same, and we wonder whether we may not adapt with full truth the following observations of an "Ex-Prelate" to the life in the convent.

"How singularly just is Providence in its visitations. Here is a Superior being dealt with by her subordinates in precisely the same fashion as she treated the Pastor or the Provincial. Superiors sometimes complain of the teachers, and sometimes of the schools. It has always seemed to me that such complaints are direct self-accusations which argue fault, whether conscious or not, in those who make them. A Superior who realizes what by her religious pro-

fession and appointment she claims to be, namely a spouse of Christ and a mother to her household, can hardly fail to convey to her Sisters her sentiments of benevolence and helpfulness. So long as she considers her office merely as a secular function that entitles her to a certain authority, she is sure to suffer from the lack of sympathy which such a relation implies. A task-master makes slaves and rebels, not friends. In saying, 'They don't do their duty,' she declares her own forgetfulness of duty toward them, which is that of a mother. Strange that any Superior should ever fail to recognize the mistaken policy of scolding and demanding, where she has the alternative of a surer success by forbearance and kindly approach. The merchant is wiser, even though he negotiates only with money."

CHAPTER IX

DUTIES TOWARD THE SUPERIOR

Religious perfection consists totally in the renunciation of our own will.

—SAINT BONAVENTURE.

THE religious teacher is frequently tempted to find fault with the regulations issued by the Superior or the Principal concerning school matters. In this respect she is largely in the same position as the parish priest with regard to his Bishop. Hence, she may ponder profitably on the following observations of Pastor Halloft: "No one knows the troubles a conscientious Bishop has. I used to criticize and say that this or that ought to have been done if the authorities only had their wits about them and would attend to their business. I know better now. There are a thousand reasons why a Bishop cannot always do what everybody thinks a wise measure or an obvious duty. The worst of it is that he cannot always give his

reasons to those who advise or criticize. He knows too much, and he is bound to keep his knowledge to himself for fear of jeopardizing higher interests or injuring those who may be involved. Things are not what they appear to be on the surface."

CONFORMING OUR JUDGMENT TO THAT OF
THE SUPERIOR

Many devout teachers experience great difficulty in conforming their judgment to that of their Superior. They know that the saints teach that it is not enough to obey in *act* and in *will*, but that we must strive to see the thing as our Superior sees it. Now this seems in some cases to be impossible, as the thing ordered may sometimes be ill-advised and clearly foolish. Bishop Hedley offers, in his *Retreat*, the following satisfactory solution of this difficulty.

The first observation to be made is, that a Religious should be careful not to dwell on the reasons which seem to show that the matter in question is imprudent or useless. Every reasonable mind must be aware that a Superior has many advantages in forming a judgment which subjects have not. A humble heart will seek to

persuade itself that a Superior may, in spite of appearances, be right. Moreover, the reasons which our judgment perceives against the Superior's decision are frequently either invented, or at least aggravated, by ourselves. We should accustom ourselves, in the spirit of those who desire to sacrifice their inmost self to Jesus Crucified, to deal calmly with these temptations toward criticism; we shall then perceive that all we have to allege does not amount to much; that if it were the case of a third party we should probably say the Superior was quite right; and that what is pricking us is not the reasons themselves so much as the effect of the decision on our own pride, vanity, or laziness. Thus we shall be encouraged to do what is in most cases the wisest thing to do—viz., resolutely to turn our thoughts from all that appears to make our Superior's wish seem imprudent. "In a beginner," says St. Bonaventure, "obedience should not attempt to be prudent; there should be no endeavor to understand the 'why' or the 'wherefore' of what is commanded."

The difficulty, however, as regards obedience "of the judgment" is not so much with beginners as with those who are more advanced in

years and even in virtue. Experience and responsibility, whilst they lay heavy burdens on one's back, bring also the capacity to judge and to criticize; and with the capacity, the temptation. Simplicity in obedience is very difficult for mature minds. Hence the mental attitude of too many is, "I know it is foolish, but it has to be done." But this is not the way that the Saints and the Fathers obeyed.

It is certain that it is not always in our power to control our judgment as not to see reasons against what we are ordered. Superiors are human, and subject to error; and their mistakes are sometimes perfectly plain. In these circumstances, we are not only permitted, but sometimes bound, to represent the case. If the thing commanded is very hard, or if contradictory commands are issued, or if our own good or that of the Community would suffer, then we should lay the reasons before the Superior. This should be done, as St. Benedict says, "patiently and at the fitting moment"; and Father Alvarez de Paz adds that we should always on such occasions pray to God with earnestness that we may have light to see whether it is proper to speak or not.

OBEDIENCE OUR SAFEGUARD

But if in spite of what we can say, the Superior persists in a foolish order, St. Ignatius would have us not only obey, but think the Superior's wish to be "the right thing." This may be accomplished in two ways. First of all, we are perfectly justified in considering that obedience in this particular point, however useless or even damaging it may promise to be in itself, is beyond doubt "the right thing" *for ourselves*. It is here supposed (as it is needless to say) that there is nothing sinful—nothing against God's commands, against justice, against the Church's law, or the rule of the Order—in the Superior's command. This being so, we cannot go wrong in acquiescing in the Superior's decision as "the best thing, here and now, for myself."

But we may go further. No one who is acquainted with the lives of the saints is ignorant that God's providence frequently brings success out of foolishness, when the foolishness is the holy folly of obedience. This may happen either when the act of obedience, though calculated to do harm as regards its proper object, has a very different result in some wider and

much more important field; or when, by God's wish, the very thing which the act of obedience seemed bound to defeat is promoted and made to succeed by it. Thus, a Religious who is ordered to cease teaching, or to teach a particular manual, or to teach only at a certain hour—commands which, we shall suppose, are clearly detrimental to the persons taught—may and probably does by simple obedience contribute to the education and profit of souls over a much wider area than her own schoolroom.

Would, therefore, that we all could say with St. Teresa: "Our Lord has given me the grace to think that my Superiors are always right!" An incident in the life of this Saint¹ shows how obedience may benefit the very thing it seemed likely to ruin. She was ordered by divine impulse to make a foundation. On speaking of the matter to her confessor, he refused to allow her to act. She acquiesced, and humbly obeyed. Some time later, the confessor gave the required permission; and God revealed to her that the foundation would now be a much greater success than if she had undertaken it at first; although, let it be observed, it was He Himself

¹ *Life*, ed. by Manning, p. 251.

who had moved her to act. Thus God *always* crowns obedience, though the obedient soul may not know at the moment, nay, may perhaps never know—in what direction the success is to be.

A SAFE CODE

For the rest, the duties of the Religious toward her Superior have been well summarized in the little book, *General Principles of the Religious Life*.²

“1. When the Superior has been elected, do not regard her as one subject to imperfections, but as God’s representative. God intends to supply the defects of those whom He appoints in His stead, and He will reward all Religious who honor Him in their Superiors as if the reverence they show their Superiors had been directly shown to His Godhead. On the other hand, He will visit with severity those who fail in reverence to Superiors, and will regard offenses thus committed as if they directly concerned His majesty.

“2. Always be prompt and cheerful in obeying your Superior. Do not obey her because of her wisdom and prudence—this is the obedience of human policy, which in a Religious is

² Meer-Verhayen.

disgraceful; not because of family prestige—this is the obedience of a low, servile instinct, whose highest aim is to flatter; not because she has the power to force you—this is the abject obedience of a slave who fears the lash; nor yet because she honors you and imposes agreeable tasks—this is the obedience of a capricious child that deserves frequent chastising. No, obey your Superior simply because she holds the place of Him to whom you have made the sacrifice of your will. This is true monastic obedience on the part of a Religious that meets with God's approval. The truly obedient have their eyes fixed only on God.

“3. Have great confidence in your Superior. Let your relations with her be cordial and your dealings sincere. In your common necessities, therefore, go to your Superior with as much confidence as a child goes to his parent; look upon everything she orders as well done, though it run counter to your feelings, unless you plainly recognize it to be a sin. To live thus is to live the life of a true Religious, whose way to heaven is straight. That rule of life is unerring for the truth of which God gives the pledge of His infallible word.

“4. Take it in good part if your Superior makes you aware of your shortcomings; and that she may admonish you the more readily, beg her earnestly to do so, and love her most who does you this favor most freely. You would certainly have more affection for a parent who could not bear to see the least speck on you without making you aware of it, than for one who neglects to draw your attention to the filthy stains with which you are covered. A Religious who takes kindly to correction will soon be perfect; but she that scorns it will never get out of the ruts of her evil habits. Take care not to complain of your Superiors, and do not listen to those who are given to grumbling about them. To grumble would be a serious matter. Had Eve turned a deaf ear to the tempter’s wily speech when in her presence he criticized God’s command not to eat of the forbidden fruit, she would have had less to suffer, and not have plunged us into the danger of losing our soul.

“5. Hold in grateful remembrance all that have once been your Superiors, and, though they are no longer in office, retain a special veneration for them. But you must not let this feeling interfere with the confidence you owe

your present Superior, through whose means God now confers His grace on you, as before He bestowed it through another. If you pursue another course of action and allow yourself to be directed by those no longer in office, you adopt a course that will divide you against yourself, bring on a thousand complications, and ruin the Order. A two-headed body is a short-lived nondescript.

“6. If with God’s permission you happen on a Superior who, from caprice, suspicion, or false report, makes it a point to humble you on every occasion, do not fail on that account to show her the respect due to her office. Think of Him for whose love you have accepted the yoke of obedience. Be your aversion what it may, overcome it bravely, calling to mind the terrible sufferings of Jesus Christ, when He saw Himself so shamefully maltreated by the Jews, forsaken by His apostles, condemned to death, and so utterly abandoned by His Father; and do not give way to the slightest misgiving as to God’s powerful aid. ‘You are they,’ says Christ, ‘who have continued with Me in My temptations; and I dispose to you, as My Father hath disposed to Me, a kingdom.’

“7. Have compassion on Superiors who, on the one hand, have to assist their subjects all they can, and, on the other, have to give an account to God for their perfection. Pray for them that God may give them the strength and prudence necessary to fulfill their arduous duties well, and do not make their responsible position more burdensome by heaping upon it the additional dead weight of your irregularities and evil propensities. It is a cold and cruel heart that can bear to see a mother bending under a heavy burden, dragging herself along wearily, with groans and tottering steps, without moving even a finger to relieve the crushing strain.

“8. God’s best gift to an Order is good Superiors. Since the welfare of an Order depends chiefly on the Superiors, be careful, when there is question of election, that you be not influenced by personal motives or the suggestions of weak human nature. On the contrary, invoke the Holy Ghost that He may enlighten you, implore the intercession of the Blessed Virgin, of the founder of your Order, of the guardian angel of your convent, of all its former members who are now in heaven, that you may choose

the one who is best fitted to promote the sanctification of souls in your Community.

“9. As to the qualities which should guide you in the choice of a Superior, give your vote, *1st*, To the one who is most humble, and least desires the office; *2nd*, To the one who is in closest union with God, and takes least notice of herself; *3rd*, To the one who shows most love for the members of the Order in general, and little if any private friendship; *4th*, To the one who displays most zeal, and gives minutest attention to all the Community exercises; *5th*, To the one who is most prudent in the management of business affairs, and is least inclined to have intercourse with people in the world. All these qualities may not be found united in a single person; choose, then, the one who has most of them.

“10. Look upon your Order as a wise and merciful arrangement of the Holy Ghost to lead souls to perfection. Often speak of the special favors it has received from Heaven, and of the excellent service it has rendered to God and man by the prayers and labors of so many of its saintly members, who ended their days happily within its pale. Encourage yourself to imitate

their example. A child that stains the luster of his family name, or squanders the estate, deserves to be held up to lasting reproach.

“11. If you notice an abuse creeping into your Community, do not complain of it or speak of it to such as are helpless in the matter, but report the case to those who can provide a remedy. If, for some reason, you cannot act, take refuge with God. Be the matter what it may, He is much concerned about it, because the Community is His creation, and He can preserve it if He wills it. The blame of a conflagration rests with her who does not hasten to extinguish the first spark.

“12. Daily implore the Divine Mercy to bless your Order by keeping its members in their first fervor, and directing to its fold such as will maintain the primitive fervor in its full vigor. Prayer for the maintenance of primitive fervor is the best proof of worthy membership.”

CHAPTER X

IMPROVEMENT OF TEACHERS IN SERVICE

*A teacher's growth ought never to cease.
He ought not to "die at the top." His
face should always be toward the sun, for
he is the soul of our educational system.*

—COSGROVE.

ALL Sisters should recall with a thrill—but many recall with regrets—the enthusiasm which inspired them on that first morning of their teaching career when their hearts were singing a hymn of praise and thanksgiving to the Bridegroom of their soul for having called them to the most sublime work open to woman—the task of leading the little ones to God. If the regrets are taking the place of the thrill, an explanation may be found in the fact that the respective teacher has not grown in her calling. The teacher may have grown old in years and experience, but she did not grow intellectually and professionally with her calling and so she soon lagged behind; she was then classed with

the old and inefficient, and disgust with her calling was the final result. Was this tragedy not caused, perhaps, by the teacher's belief that, when normal school days are over, the work as students is likewise over. That fallacy spelled dry rot and stagnation. How different would the Sister's career have been had it been inspired with the saying of Cosgrove: "A teacher's growth ought never to cease. He ought not 'to die at the top.' His face should always be toward the sun, for he is the soul of our educational system. He is the pupils' model, instructor, leader, guide, and friend."

REVIVING THE FIRST FERVOR

The improvement of the teachers in service is one of the most important problems confronting the Superiors of our Religious Communities. It is a problem that must be faced by educational authorities everywhere. Hence it was that the then U. S. Commissioner of Education, Elmer Ellsworth Brown, saw fit to bring out, in 1911, a bulletin by William Carl Ruediger, *Agencies for the Improvement of Teachers in Service*. In the letter of transmittal accompanying this publication, Commissioner Brown said:

Agencies for the improvement of teachers in service are needed primarily for three reasons: (1) Because many teachers enter the profession relatively untrained and therefore need to be trained in service if at all; (2) because complete training is impossible before active service begins, for the reason that the necessary basis for it, experience, is not at hand; and (3) because teaching is a progressive calling, in which one who does not continually make efforts to go forward will soon lag behind and become relatively inefficient.

The Superiors of our Religious Communities will readily agree that these reasons hold for our Catholic teachers also. We may as well admit that, owing to conditions over which we have at times no control, too many young Sisters are compelled to take up teaching before they have been properly trained for the work. Furthermore, even if properly trained, a young Sister may, though intelligent, studious, willing and devoted, prove a failure in the schoolroom. Though she possesses the theory of pedagogy, she finds the practice so very different and fails; discouragement sets in, and Superiors again and again find themselves embarrassed how to deal with such subjects, how to bring back to them their courage, how to prevent the like failure in other Sisters.

To tell a young Sister all that is defective in

her work would often be cruel and heartless, and worse still would it be to condemn outright the work of a Sister grown old in religion. We may only worry, discourage, and possibly crush her who means to do very well. Besides, we should not likely convince her of anything except that we are displeased with her work, and perhaps of the additional fact that we are very hard to please.

THE PEDAGOGICAL CONFERENCE

To our mind the pedagogical conference might prove a remedy for this and many other ills. True, it is the trained teacher that may object most strenuously to anything that savors of systematic study after her graduation from the Community Normal. She may feel that she has graduated in her professional training and that all that should be expected of her henceforth is to teach. She has not yet realized that teaching is a rapidly growing profession and that she has but barely crossed the threshold in entering it. She should ponder on what Foerster says to all teachers, in his *Conduct of Life*: "The teacher's vocation should mean for us a continuous and an insistent call to enter into our

better selves and to grow up to the highest conception of conscientious duty."

Other teachers will plead lack of time. But is not the lack of incentive at the bottom of this plea? We all find time for that which deeply interests us; and might we not argue that the very small investment of time given to the pedagogical conference will return very large dividends in the shape of time-saving and labor-saving methods learned just through the pedagogical conference?

Other teachers will look back with satisfaction upon long periods of what they consider perfect service; but such satisfaction is an almost infallible sign of mediocre service. Other teachers have grown fossilized in their dependence on text-books and do not wish to be disturbed.

But most of these objections have been disposed of by the efforts made almost everywhere toward securing state certification for our teaching Sisters, and now would seem to be an opportune time to inaugurate a policy that will mean for all our Sisters a steady growth in their profession. The general introduction of pedagogical conferences into the convents of our Sisters

would bring about, so we trust, this consummation so devoutly wished by all of us.

You may say that pedagogical conferences are held informally in every convent of teaching Sisters throughout the land. Yes; and much good comes of these informal conferences, and we endorse every word of the following account of these discussions given by an educator at the 1908 meeting of the Catholic Educational Association:

Wherever enthusiastic teachers meet and are free to converse, there is apt to be an informal, yet genuine school meeting. Like enthusiastic horsemen, baseball players, etc., they never tire, never cease talking of their life work, its problems and progress. Meetings, spirited as these, are held in some of our best teaching Communities nearly every evening during recreation. They are a happy combination of free, cheerful conversation, and an interesting school teachers' meeting. Papers are corrected, difficulties that arise in the classroom, in the correction of compositions, or of poorly constructed sentences, are then and there met with, and placed before "the house," to be rewritten in at least passable English, with the least possible changing of the original wording—while a mirthful, humorous vein pervades throughout, the meeting being half in fun, yet all in earnest. Blessed and successful is the school, is the Community, whose teachers never tire, never cease discussing this their life work.

But the same educator pleaded also for more formal conferences and spoke in favor of the conferences made obligatory by the Bishop of Erie for all school Sisters of the diocese. These conferences were conducted as follows:

At least once a week, all the teachers of every parochial school hold a formal meeting, in their respective convents, for the purpose of making known the progress of the week in each classroom. At this meeting the Sister Directress presides. Reports of the progress or failure of the methods employed are there made by any and all teachers. Practical improvements or suitable remedies are proposed and discussed, and either adopted or rejected as the case may be. These meetings are intended to keep the teachers and the classes of the whole school working out harmoniously the system and the diocesan grade work adopted three years before the Bishop made the conferences obligatory. Another practical and very useful feature of these meetings is the proposing and formulating of suitable test and review questions, also of suitable thought-requiring questions to insure the thorough understanding and mastery on the pupils' part of the topics and subjects studied, thereby leading children to think for themselves. To insure and control the regular holding and practical work of these meetings, a synopsis of the proceedings, and especially of the resolutions adopted, is to be recorded in a book kept for the purpose. This book may be examined annually by both the diocesan and the Community superintendent.

What has been thus prescribed by one Bishop for the teachers of his diocese has in many cases been prescribed by Provincial Superiors for their Sisters. And we are inclined to plead that something similar be prescribed by all Provincial Superiors in view of the fact that the new Code of Canon Law prescribes¹ that theological conferences be held several times a year by priests in diocesan cities and in deaneries throughout the world. It is true that pedagogical conferences have been held for a number of years, at regular intervals, for all the teachers of the respective dioceses. But for many reasons these diocesan conferences cannot be attended by all the Sisters of the diocese. Furthermore, the number of Sisters attending such conferences is too large to allow of the best possible benefit for the individual Sister. Finally, the presence of Sisters from different Communities seems to act as a check upon most Sisters and prevents them—though it should not—from actively entering the discussion.

THE COMMUNITY ROOM CONFERENCE

The Rev. Leo L. McVay, of the Catholic University, has shown, in an able article, "Com-

¹ Canon No. 131

munity Room Discussion," *Catholic Educational Review*, May, 1922, that the Community room of each convent offers an almost ideal opportunity for the most profitable pedagogical conference. What would seem to me to be most feasible would be to hold a pedagogical conference once a month, on a day to be set for the year's series—for instance, the first Thursday of each month. The conference should open with a paper read by one of the Sisters. The topics for the several papers might be agreed upon at the first conference to be held before the opening of school in September. The Sisters might suggest, in writing, what subjects should be treated in the several papers, and thus material will be available for deciding on what should be, if at all possible, a connected series of essays. The subjects and writers of the papers having been agreed upon, there should be no valid reason why the conferences should not be held regularly on the dates set. In boarding schools it may be necessary to let the Sisters take turn about in supervising the students in order to ensure as perfect an attendance as possible at the conferences. Holding these conferences during the scholastic year will give the

papers an actuality and a vitality they might lack if the meetings were held at a time when the teachers are not in touch with their pupils.

Nor need we fear that the Sisters will not be equal to the task of writing these papers. The professors of our summer schools can vouch for the uniform excellence of the pedagogical papers written by our teaching Sisters. The Sister who is not capable at least of writing a paper that would summarize the contents of a book or of a series of educational essays, should not be teaching in any school. But some Superior might object: "You cannot make such *résumés* without a pedagogical library." That is precisely one of the objects of these pedagogical conferences: to induce all Superiors to acquire for their convents a library containing the standard books on education as well as reference works and the best of current professional literature. The publications of the United States Bureau of Education constitute an invaluable library of pedagogy, and your congressman will send them to you for the asking. The public libraries will co-operate most willingly with the Sisters in supplying them with some of the books

needed to prepare papers for the pedagogical conference.

The moderator of the conferences should not be finicky about the form of the papers. She may even find it necessary to insist, for the purpose of encouraging the timid, that the form will always be a secondary consideration. She will likewise find it advisable not to lay down a hard and fast rule for the length of the paper. One Sister may be able to say more in five minutes than another in twenty minutes, and much liberty should therefore be allowed in this regard. In case a Sister should find herself hard pressed for time, she might resort to what more than one discussion club has found a helpful practice, viz., to submit one or two pedagogical cases of conscience. The Sister may hence propose cases embodying either fact or fiction for the purpose of opening a discussion as to the best solution of certain problems. Other good papers that would not require much time to prepare might deal with what the Sisters saw on their visits to other schools. But among the best papers will be those in which the Sisters report their experiences in the schoolroom, stating frankly what they consider successes as well as

failures with certain methods. It cannot be emphasized too strongly that the moderator of the conferences should offer the widest possible range in the choice of subjects, and if she will thus encourage the Sisters to write on their favorite topics she will have little difficulty in getting each teacher to serve her turn in presenting a paper.

The writer of a paper should select two Sisters to begin the discussion of her paper after it has been read in the conference. These two Sisters should, therefore, read the paper beforehand, though it were advisable to have all the Sisters read the paper, as this will enable them to discuss the topic more thoroughly. The discussions would assuredly be more thorough if the Sisters were trained even in the Novitiate and in the Community Normal to discuss problems intelligently. We may quote Scripture in support of this early training: "It is well for a man if he hath borne his yoke from the days of his youth." A large Community of teaching Sisters has consequently introduced the laudable practice of having a weekly discussion class in the Novitiate, and the period is a favorite among all the Novices. With such training these

Novices will later, as teaching Sisters, be eager to enter every discussion, and each of them will consider it her duty to contribute her share toward ascertaining the truth.

OBJECT AND ADVANTAGES

To ascertain the truth should be the main object of these conferences. In a debate the establishing of the truth is of minor importance, personal victory being the main object in view, but in a conference all the members should enter the discussion open-minded and ready to change their views as soon as they are convinced of being in error. Nor should the writer of a paper assume the tone of preacher or lecturer or special pleader. Her object should be to contribute her share toward solving a problem, and she should be ready and eager to hear from the other Sisters what they have to offer pro or con, and she should not hesitate to change her views if the arguments for the contrary are convincing.

For an eloquent exposition of many benefits accruing from such pedagogical conferences, as well as for practical details about the keeping of the records by the Secretary, I shall refer you to the article of Father Leo L. McVay men-

tioned above. What is advocated here is not a new fad, but a practice adopted by the best teachers from time immemorial down through the ages up to the present time. It is the practice adopted by Plato and Aristotle. Aristotle's works offer unmistakable evidence that they are the result of the co-operation of many heads. His *Topics*, for instance, bears evidence that the great teacher did not scorn to incorporate into his book such rules and truths as had been discovered by his co-laborers—his scholars. The same practice was observed in the medieval university, for the *lectio* was supplemented by the *disputatio*. The interpretations and compositions required in the Humanistic schools are again evidence of the same policy. The seminar, the glory of the continental university and of the same type of university in this country, rests upon this same idea as its foundation. The teachers' meetings required by law in most of our states are a perpetuation of the same policy. Teachers' institutes have frequently been criticized in our educational literature, but the teachers' meetings never. In 1911, thirty-five states had state reading circles, while Florida and Pennsylvania had county reading circles, and

thus thirty-seven states bore witness by their laws to the benefit accruing from what is a kind of pedagogical conference such as we are advocating.

The pedagogical conference offers large opportunities for inspirational work. Teachers, like others, need periodic revivals. They lose sight of the larger aims and values of life and education in the routine of their daily duties, and as a result they become stale, uninteresting and discouraged. They need to be encouraged, to be given new points of view, and to be reminded of the old ones that they are always in danger of forgetting. They will be thus encouraged if they learn from their colleagues in the pedagogical conference how mistakes were corrected, how intractable boys were made docile, and in this way the Sisters may re-create in their souls their pristine love for their pupils, and, as Vittorino da Feltre says, it is this love for our pupils that is the source of the dignity, the joy, and the sublimity of all our teaching activity.

The pedagogical conference also offers opportunities for service beyond the walls of the individual convent. There is much literary ability

hidden away—and, alas, often buried—in our convents. The writer knows of more than one instance where the paper presented and discussed at a pedagogical conference was later published in a general or professional magazine and thus proved the beginning of a literary life rich in service for an eager and appreciative public. The moderator of the pedagogical conference should, therefore, be on the lookout for a strong and original paper, and she should not be slow to encourage and assist the publication of a deserving essay. In this way she may bring into the light of day a hidden talent, open to it an avenue for doing untold good, and give to the Sister and her colleagues the inspiration that comes from appearing before the larger audience reached by the magazine or the book.

CHAPTER XI

CO-OPERATIVE EFFORT AMONG TEACHERS

If ever I recover, one lesson I hope I have learned in all the pain I have suffered, is that of being gentler and more tolerant. There is an inevitable and natural difference between one mind and another, for which I have never made enough allowance.—W. G. WARD, on his deathbed.

WHILE the pedagogical conference is helpful to all classes of educators, it is particularly useful and, we may say, even necessary to secure co-operative efforts among the teachers of the schools that employ the departmental methods of teaching.

THE LACK OF CORRELATION

The lack of correlation is justly said to be a serious defect of modern education. The only bond connecting the different school subjects is, in the eyes of many a pupil, the strap that holds together his school books. Dr. Otto Willmann

says in his *Science of Education* that "this is significant of the atomism prevailing in modern education, which attempts to produce a living organism by merely bringing together various subjects, as though something living could ever result from a mechanical juxtaposition of things. Educators will naïvely arrange a course of study by simply joining together different subjects; they regard only the individual content of the several subjects, without once asking whether all this mass of heterogeneous materials will coalesce into an organic whole, or whether the parts of the course will correspond to and supplement one another. To these false notions we must oppose the true view of Plato, who, because of his organic world-view, insists that all subjects be surveyed in the light of being connected with one another, and that they cannot be understood except in the light of these interconnections."¹

It stands to reason that there will naturally be less correlation in a school with the departmental system than in a school where one Sister teaches all the branches of the respective class. The teacher in charge of only one branch is apt

¹ Otto Willmann, *The Science of Education*, Translated by Rev. Felix M. Kirech, O.M.Cap.

to lose sight of all other branches. Here there is an obvious opportunity for the pedagogical conference to stress the claims of each branch, and to show how each one should contribute to produce the wonderful "concord and harmony" that Cicero recognized in science. Thus we may hope that the teacher of every branch will be alive to the points of contact between her own subject and the related branches. She will then draw the attention of her pupils to these points, will let them realize the importance of being familiar with the borderlands, and will correct any defects she might note in this regard. This presupposes, of course, that the teacher be interested not only in the subject she is teaching but in all the branches taught in the school, and that she may never be out of touch with any of them.

SETTLING DIFFERENCES

By thus bringing home to all the teachers attending the pedagogical conference the just claims of each subject of the curriculum, the several teachers will be enabled to settle amicably most of their academic differences and disagreements. Far be it from us to minimize the

importance of these disagreements, for we believe with a famous educator that the value of a teaching institution depends largely upon the number of teachers who are disagreed with each other. The large kind of disagreement which belongs to strong teachers constitutes parallelograms of force which secure important results. The point of difference is the real germ of progress, and this point of difference will be brought out strongly in the pedagogical conference, not in a disagreeable, personal way, but on purely academic grounds, and the members of the conference should thus acquire the habit of always respecting one another's views.

In a certain school it was notorious, even among the pupils, that academic and even personal differences often disturbed the peace of the faculty meetings. Remarks of any one teacher tending to improve the discipline of the school were generally misinterpreted as reflecting unjustly on the authorities. Suggestions to raise the standards of certain subjects were misunderstood as reflecting unjustly on certain teachers. As a consequence there was much antagonism among the several teachers. But the introduction of pedagogical conferences wrought

a much-needed change. In the course of the discussions the teachers felt free to suggest almost any improvement without fearing to offend the sensibilities of any member of the faculty. The teachers thereby learned to respect one another's views instead of presupposing that every suggestion made contained a veiled attack on someone's character. The tone of the whole school has been changed, and the teachers congratulate one another upon having found a way to settle all academic differences in an academic way.

It is plain that with such opportunities for discussing the merits and requirements of each subject of the curriculum there will be less danger of one teacher's overworking her pupils to the loss of some other teacher's subject. With proper correlation the teacher of Latin will realize that her own subject will only gain if the teacher of English succeeds in impressing upon her pupils the fundamentals of English grammar. The teacher of Greek will not complain if the teacher of mathematics succeeds in developing a little more logical sense among her pupils. On the contrary, every teacher will rejoice over the success of every other teacher of

the faculty, for she knows that this success will in the end redound to the general, all-round education of the pupils.

After all the efforts of the faculty have thus been unified by the pedagogical conference, it will be less difficult to introduce, if need be, any new method or teaching device. The introduction of what might otherwise have seemed an infringement upon some teacher's inalienable rights will be assisted by the comparison of notes among the Sisters concerned. What may have proved an insurmountable obstacle to one may have been effectively solved by another, and the pedagogical conference brings all these teachers together.

ASSISTING THE INDIVIDUAL TEACHER

The teachers' pedagogical conference may be turned to good account by assisting the teachers to correct their mannerisms or even more serious defects. In the give-and-take atmosphere of the pedagogical conference a colleague may occasionally venture to drop a remark that will forever eliminate from the vocabulary of a teacher some picturesque by-word which her pupils have been laughing over for years.

It may be more difficult to correct more serious defects, but even here it may be possible for the Superior or Principal of the school to drop a hint that will be taken in good part. In making her rounds the Principal or the Community Supervisor sees many things that she can improve more effectively through open discussion than through private conference with the individual teacher. The pointed discussion of a mistake common to a number of teachers is likely to prove beneficial to all. Then there are a few subjects that cannot well be approached in private conference but may well be touched upon in the public conference held in the Community room. A Sister, for instance, may be given to the disagreeable habit of complaining in season and out of season about the failings of her pupils. Might it not, perhaps, be helpful to quote for her particular benefit, but in a merely incidental way, in the course of a conference, the following from Salzmann: "The teacher should first look in herself for the source of all the faults and failings of her pupils." A remark of this nature might mean for the teacher the germ from which will grow the habit of self-examination, producing eventually the choice

fruit of self-knowledge. Gifted with self-knowledge, the teacher will ever after remain conscious of her own faults and defects and will not forget that she, too, was once a thoughtless and perhaps mischievous pupil. When tempted to grow impatient with her pupils, she will first ask herself: Was your presentation of the subject interesting? Was your explanation clear? Are you not yourself responsible for the lack of attention, since you demanded too much from the child-mind?

In connection with this subject it may be stated that the pedagogical conference offers opportunities to the Superior on the administrative side also for putting in force all adopted policies, including those adopted by the teachers themselves.

A subject deserving of thorough discussion in a pedagogical conference is that of the relative importance of teaching method and teacher's personality. Some of the best trained teachers may expect all salvation from method alone and will be inclined to agree with Pestalozzi: "If only you employ the proper method you will marvel at what the youngsters will learn in one day." But, on the other hand, you will

find some teachers expressing the view that they need no method in their teaching, that all success depends on the teacher's personality. *In medio stat virtus*. Both method and personality must co-operate to obtain perfect results. A discussion of this topic will teach the Sisters to appreciate both factors and will induce them to employ all that makes for character development but not to scorn the helps provided by sound pedagogy.

In the preceding we have tried to treat some aspects of a large subject. But there are many other phases of the subject that have not been touched upon. Suffice it to say that the pedagogical conference should not be confined to the reading and discussion of pedagogical papers. A pedagogical conference might spend the meetings of a whole year, profitably, in studying one or several educational works.

Another helpful exercise would be to have the teachers who are particularly successful in teaching some subjects, whether new or old, demonstrate their work with a class of pupils for the benefit of all the Sisters. By having practice classes of this kind, the members of the conference would learn how to employ dif-

ferent kinds of teaching. From each teacher's demonstration they might learn some new point characteristic of the individuality of the respective teacher. This would be applying the principle of Aristotle, *Fabricando fit faber*, or, as Emerson puts it, "Do the thing and you have the thing." Model lessons might also be given to show how the educative content of the several branches can best be brought out for the benefit of the pupils.

In this way all the Sisters would be brought to realize that teaching is an intensely interesting profession and one that offers untold opportunities to the teacher for self-improvement.

But whatever work the pedagogical conference will undertake to do, itself would seem to be an invaluable means available everywhere to get our teachers to read and think, to speak and write; and now that our schools are facing a crisis, is there not urgent need for our educators to read wisely, to think soberly, and to defend by word of mouth and pen the corner-stones of Catholic education?

CHAPTER XII

THE WAY TO THE PUPIL'S HEART

To love his schoolwork, the pupil must first love his teacher.—RUECKERT.

DR. HERMAN WEIMER has written a whole book on *The Way to the Heart of the Pupil*, and rightly so, for the success of teaching, particularly in the elementary school, depends to a very great extent upon our winning the pupils' affection. Pope Pius XI gave it as his philosophy of education that "in the lower classes the lessons should be directed to the heart of the pupil, and in the more advanced classes to the pupil's head." And Pope Pius X laid it down as a general rule for all teachers that to do good to their pupils, they must gain their affection: "May you win the affection of your pupils, that you may do them good."

THE SECRET OF EDUCATION

Schleiermacher says somewhere in his letters that "the whole secret of education is summed

up in love and truth." This axiom may be stated more concisely: The whole secret of education is love, for truth is an attribute of love. Henry Drummond calls love the finest thing in the world. It is undoubtedly the finest thing in the school. There is nothing more attractive in a teacher than an affectionate heart. Such a heart wields a marvelous power over the hearts of her pupils. When the power comes and how it operates, no one knows. But the power is there and conquers the hearts. Blessed is the teacher, therefore, whose words breathe the language of love. The walls of her classroom may be bare and cold, the rules and regulations of the school may be rigid, but her presence will radiate warmth, and the room will be bright and the pupils' hearts will be warm with the rays of her loving heart.

A loving teacher is like a great oak inviting the ivy of the child's heart to cling to it and thus to clamber up to the heights whence all peace and blessings flow. But as the ivy will not cling to a pillar of ice, so the child's heart will not cling to a teacher's heart that is cold and void of love. Hence, if the teacher lacks the love for her pupils, she will find naught but

coldness, and hypocrisy and deceit will abound. On the other hand, nothing will influence the children more than kindly words and loving advice. A teacher who loves her pupils sincerely, need not flatter them or give them presents, for the children feel instinctively the warmth of her loving heart. It is a pleasure for them to attend her classes, for love is the charm that wins their soul. The teacher who would deal successfully with children, must have for them both love and confidence. She who lacks these qualities and has only the ability to instruct, though she may be able to move mountains, should not venture to enter the teacher's profession. Love alone can inspire the tact which the French aptly describe as *politesse du cœur*—"politeness of the heart"—and which is often needed to let the teacher say or do the right thing at the right time.

Again, love is needed as the foundation for most other virtues of the educator. Humility, patience, kindness, confidence, cheerfulness are unthinkable without love, and in a certain sense are only manifestations of the charity that has been called the fair daughter of heaven. Love embodies more wisdom than all the pedagogy

in the world, and wields a greater power than kings or armies. Love can wipe away the tear more effectively than might or wealth. Love heals the wounds that baffle medical skill. Let this virtue therefore have full sway in the schoolroom, and our pupils will suffer no harm.

Without love, other accomplishments of the teacher are of small avail. "The most scholarly teachers," says a school superintendent, "employing the most skilful methods, measured by coldly intellectual standards, must largely fail to get the desired results if they fail to bring or beget the right emotional atmosphere in the schoolroom. Emotional warmth is just as essential to the growth of ideas as physical warmth is to the growth of plants. Frost is as much to be avoided in the schoolroom as in the garden." Real education is impossible without mutual confidence and trust; and to obtain these, the teacher must first love the child, and the child will be quick to respond. To have a friend, be a friend: love begets love.

Lorenz Kellner's warning should be heeded by every teacher: "Though the teacher be as wise as Socrates, and skilled in all the methods of pedagogy, he will be a failure in the school-

room if he have not love, for his pupils will not respond to his efforts. The teacher's message must come from the heart if it is to touch the hearts of his pupils. Without love the school-room will be cold, and the pupils will never glow with interest for their work." Modern educationists are right in demanding that the spirit of love should govern the school, and that love alone can lighten the teacher's tasks, and make her work productive of lasting results.

Without love, the teacher cannot habituate her pupils to work. Life demands hard and earnest efforts of everybody, and the school would fail in one of its most important duties if it did not train the pupils to work and to love work. But to accomplish this, the teacher must be inspired by love, else she will be either a severe taskmaster, or an easy-going entertainer, or a mere director of play. Love must inspire her whole attitude toward her charges. She must have love to take more pleasure in giving than in receiving. * She must have love to refrain from abuse, to encourage the weak, to raise the fallen, and to praise all earnest efforts. Even when duty compels her to censure and punish, love must intervene to prevent undue

rigor and to apply the oil of kindness to the wound.

THE EXEMPLAR OF THE TEACHER'S LOVE

Educationists may agree that love is all-powerful in the school, but they confess at the same time that many teachers find it quite a task to acquire this love. This is not surprising, since the love for the pupils is only a form of the love for the neighbor enjoined by the Saviour, which love, as all well know from painful experience, is rare on earth. But Christ not only enjoined the love, but also indicated how we may acquire it, for He said: "Love thy neighbor as thyself." Is not this saying: "Put yourself in your neighbor's place, and you will love him"?

If the teacher therefore would acquire a deep love for her pupils, she should put herself in their place. When she looks at the many needs of her pupils, she should recall the many needs of her own childhood, for only thus will she be able to feel with them and to realize what they may be suffering. Such sympathy is the purest and most fertile source of love. It is therefore an essential prerequisite for success in teaching.

Without such sympathy there cannot be on the teacher's part that whole-hearted devotion that is intent on nothing save how to assist the child and relieve his suffering. Such sympathy is an invaluable aid to the teacher because it removes the obstacles that block the way to the pupil's heart.

Would that we all realized the seriousness of children's sufferings as Francis Thompson did when he wrote in his essay on Shelley:

Most people, we suppose, *must* forget what they were like when they were children: otherwise they would know that the griefs of their childhood were passionate abandonment, *déchirants* (to use a characteristically favorite phrase of modern French literature) as the griefs of their maturity. Children's griefs are little, certainly; but so is the child, so is its endurance, so is its field of vision, while its nervous impressionability is keener than ours. Grief is a matter of relativity; the sorrow should be estimated by its proportion to the sorrower; a gash is as painful to one as an amputation to another. Pour a puddle into a thimble, or an Atlantic into Etna; both thimble and mountain overflow. Adult fools! would not the angels smile at *our* griefs, were not angels too wise to smile at them?

It is significant that some of the world's greatest educators retained their childlike qualities up to old age, and consequently had little diffi-

culty in practising the vicariousness demanded of the teacher. Don Bosco remained eternally a boy, and St. Philip Neri joined whole-heartedly in all the games of the young. Pestalozzi was always known as a grown-up boy, and was as guileless and as confiding as a child. His charm was often irresistible, and his childlike simplicity made him yield easily to affection.

To understand the child, the teacher must, at the least, think as a child. There is many a need that the child never dares to speak of. He cudgels his little brain with many a thought, and his heart is daily assailed by many a wish of which the teacher knows or learns nothing. And many a little cross he has to bear in school. He may harbor sorrow and anguish for whole years, and all that is needed is a word of sympathy on the part of the teacher, and the little heart would unburden itself, and joy, and courage, and strength would come to the child for all his after-years. Hence the teacher may well strive and pray to acquire a heart like to the One that spoke: "Come to Me all you that labor and are burdened, and I will refresh you."

And so Christ is again the solution of all difficulties. Let the teacher therefore love her

pupils as Christ loves them. Christ loves them despite their faults. Though they be ungrateful, impudent, proud, lazy, or even hateful, Christ loves them nevertheless. Why should not also the teacher love them? Let her overcome evil by good. Let her see in each of her pupils, even in the weakest or the least attractive, the image of the Child Jesus committed to her care. Let her then manifest her love for each pupil, for every child should know that there is in the teacher's heart a little corner that belongs to him alone.

QUALITIES OF THE TEACHER'S LOVE

The mother's love for her child may be a model and an inspiration for the teacher. Let the mother read a wish in the child's eye, and she responds even before she is asked. Let the child be sad, and the mother is at hand with a word of cheer. Nor does she ever miss an opportunity of giving the child a pleasure, and she loves nothing more than to give some pleasure when it is least expected.

Needless to say, the love that the teacher must feel for her pupil has nothing in common with sentimentality or sensuality, but must be in-

spired by reverence for the dignity of the child. What A. C. Benson says of the English housemaster on this score, is just as important for the individual teacher:

The golden rule for the housemaster is to have unlimited affection and no sentimentality. Of course, some boys will inevitably be more interesting than others, and it is a difficult matter to proffer interest constantly to boys who reply in monosyllables, who never ask a question or originate a remark, and who are obviously bored by any relations with a master apart from official duties. But there are very few boys of this type; and I can only say that I have very seldom found a boy who is not in some way interesting if you can get on the right side of him. Most boys are interesting in themselves, and very few boys can resist the charm of finding themselves interesting to another.

The root of the matter is to let a boy understand from the very first that friendship is intended and offered; and it is not enough to be vaguely friendly; it is better to tell a new boy when he comes that you desire that he will not merely look upon you as a master, but will really believe that you are a friend.

The teacher must likewise guard against mistaking a form of self-love for the true love of her pupils. Edith Crowell deserves the thanks of her sisters in the profession for making, in *The Sower*, the following frank avowal:

There are, unhappily, many different brands of love, and too often the sort of love which makes a teacher extremely popular is really self-love disguised. When I was a young teacher I was able to twist my pupils around my little finger. When I left my first post I was secretly flattered to death by the lamentations among which I departed, and by the letters I got next term telling me what a rough time they gave my successor, under the impression that, by so doing, they were honoring my blessed memory. I look back with shame to that now. I realize I was stuffing those children with chocolate creams, when I ought to have been training them to eat the bread—sometimes the very black bread—which life has in store for each one of us. I had not then read a book which, if I were rich, I should like to present to every school and training college in the country—Clemence Dane's *Regiment of Women*. If anyone who reads these lines does not know it, let her get it and read it very seriously. Then let her examine her conscience most scrupulously, in order to find out if a craving for affection or a desire to show her power, is not leading her to use whatever attraction she may have for children, to her own glory, and their harm. Believe me, there is no greater crime a teacher can commit. Are you quite sure you are innocent?

All that has been said is no more than an application of the Golden Rule promulgated by Christ. Our teachers sometimes marvel at the cheerful service often rendered by the saleswomen in department stores under very trying

circumstances, and they might learn from them to overcome some of their antipathies by applying, like the store-people, the Golden Rule. The Salesman's Creed of the Wanamaker Store in New York reads in part:

I believe in the Golden Rule, "Do unto others as you would have them do unto you."

Because I would not let trifles or petty jealousies sour my temper or distort my vision of the realities of life, always remembering that strong, well-poised minds refuse them recognition, while weak natures endow them with superlative importance.

Because I would always speak well of the store, holding loyalty on a par with honesty; recognizing that my progress is my own making. I would hitch my wagon to the star of persistent, patient industry, always busy, cheerfully busy, but never too busy to be considerate of my fellow-employees, deserving their good-will by tactful conduct and square dealing—by assisting and encouraging the beginners, helping them to see the importance of the details of system and understand the need and purpose of store regulations and restrictions.

Because I would discourage gossip by defending the absent and spurning the scandal-monger; by advocating good-fellowship, and a unity of purpose to be free from worry and the taint of discontent.

But in pointing to the children of the world as applying even so good a thing as the Golden Rule, there is always the danger of suggesting

worldly motives for conduct. Hence we shall offer the highest possible standard by quoting from St. Paul the splendid praises of super-human love. The thirteenth chapter of the first letter to the Corinthians may well provide the teacher with a code of ethics for her relations not only with her pupils and her fellow-teachers, but with all others with whom she may have to deal:

If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. . . . And now there remain faith, hope, and charity, these three: but the greatest of these is charity,

CHAPTER XIII

SECURING THE CO-OPERATION OF THE PARENTS

He who would reform present-day education, must first restore the sanctity of the home.—LUDWIG AUER.

UT of the 180,000 hours between birth and the age of legal maturity, the child spends an average of only 7,000 hours in school. The rest are passed in the home or in home environment. Hence we realize that no matter how efficient our schools may be, our children never can be fully and rightly educated until the homes do their part intelligently and faithfully.

THE PART OF THE HOME IN EDUCATION

Oliver Wendell Holmes says, "If you wish to teach morality you must begin with the grandmother." We are usually too late to train the grandmother, but we may see a good deal of the father and mother. And to succeed in

her task, the teacher must see a good deal of the pupils' parents. At best the pupils are in the hands of the School Sister but a few hours of the day, and then only five days of the week, and at most only ten months of a very few years of the child's life, and consequently if she would succeed in her efforts she must secure the co-operation of the parents, and that means in most cases that she must educate the fathers and mothers for their part of the task. It was an English Bishop who said that it is only too true in many cases, that from the viewpoint of education, the child's worst enemy is his parent.

It is a blessing for the school if the Pastor arranges for visiting days when the fathers and mothers may visit the school and see the work of the Sisters, or better still if there is a time set apart when the Sisters can meet in an informal way all the mothers of their pupils. In a school where the latter method was tried to secure the co-operation of home and school, the experiment worked out so well that the mother-meetings are now a standing institution. The mothers look forward eagerly to meeting the teachers of their pupils, and the Sisters likewise find the opportunity invaluable for fa-

miliarizing themselves with the home conditions of their charges. The last named feature is an important advantage, for no pupil can be understood properly or treated justly without some knowledge on the teacher's part of his home conditions.

There is further advantage in these meetings that the Sisters can exert strong influence to have the home tasks done properly, cases of truancy or tardiness reduced to a minimum, and the teachings of the school put into practice. Here we have touched a weak spot in modern life. The school is often accused of having failed in its task, whereas it is frequently the home that destroys all that the teachers in the school have laboriously built up.

WHY DOES CATHOLIC TRAINING FAIL?

Mr. Arthur Preuss's *Fortnightly Review* answered this question very well in an article published some years ago.¹ In many Catholic homes, we are told, the inspiration and helpful teaching given to the children at school is not only not enforced, but ridiculed and held in contempt. Principles and models of action are

¹ Vol. XXVI (1919), pp. 152-154.

encouraged which are directly opposed to what the child has learned while under the care of Catholic teachers. What is the result of this twofold standard, presented almost daily to the impressionable character of young people? They will be apt to follow the example, and to adopt the views of their elders at home. After all, the youth understands quite well that it is not the school but the home, where father and mother and friends and neighbors meet, which really counts. In the minds of the young it is the home, and not the school, that presents a sample of what goes on in the great world all around. The child looks upon the school merely as an episode, something to get through with as soon as possible, in order to start "real life." The school is sometimes regarded as a necessary evil which must be encountered before achieving the great privilege of living at large in the world, free from lessons and odious teachers.

Some examples will show how often home teaching and home example run counter to the ideals of the Catholic school. In the latter the child learns in the very first grade, the end and purpose of his existence. The first lesson in Catechism informs him that he is not created

over the walls. You see perhaps representations which are more becoming in a pagan temple than in a dwelling of Christians. There are all kinds of ornaments and decorations, but there is no room for a picture of Christ or of His saints. The child, if he thinks at all, must be puzzled by the contrast, and may ask himself whether, after all, the way of his parents is not the best. For *they* ought to know; they have been through life. The school, with its reminders of Christ, the Blessed Virgin, etc., is soon looked down upon as "out of date" by the child brought up in this worldly atmosphere.

In school the child is warned against injuring the reputation of others by lying and calumny, exaggerating faults or making them known without necessity. At home the shortcomings of the neighbors are rehearsed, and perhaps even the Pastor, or others in authority, come in for their share of biting criticism. How can we expect the young to grow up in reverence for authority when they see the fine ideals set up during school hours, ruthlessly smashed by their elders at home?

The importance of exterior worship, of giving due honor to God, our Creator, by prayer,

is emphasized at school. But at home the grown-ups neglect morning and evening prayers. There is no grace said at the beginning of meals. Will the young not find it hard to reconcile the twofold practice and begin to look upon "praying" as useless?

During the school year the child usually begins his day's work with presence at Mass. At home, from one end of the year to the other, no one thinks of hearing Mass on week-days. There is never any time for being present at the Benediction of the Blessed Sacrament on Sunday evenings or at Vespers. These hours must be devoted to idle talk and to visiting friends. Here again, there is a marked contrast between what the child learns at school and what is practised at home.

Membership in the Sodality of the Blessed Virgin, interest in Catholic missions and charities, are generally encouraged at school. These things are often studiously avoided at home by the elders, who hardly know of the existence of Catholic missions in foreign lands, or are not at all interested in them. Whereas the young are taught that it is proper and wholesome to make little sacrifices for the benefit of the mis-

for this world, but "to know, love, and serve God, and to save his immortal soul." At home he hears an entirely different philosophy of life. The gospel of success is the most frequent theme of conversation. The neighbor's son, though he may be a scamp, is lauded because "he has made good" and earns large wages. Such things the boy must listen to at table, in the evening, and at night. Money-making seems to be the big thing in the mind of his father. The acquaintance of persons with the longest purses is sedulously cultivated by the mother. The poor are quite often spoken of contemptuously. What becomes now of "the first lesson of the Catechism"?

THE TWOFOLD STANDARD

The virtue of self-restraint, or Christian mortification, is often mentioned in the schoolroom. The child at an early age realizes the need of practices implied by this virtue. But at home everybody takes the line of least resistance. No one ever makes any effort to get up a bit earlier to be present at Mass on week-days. "Get the most out of life" seems to be stamped all over the home. Material well-being is the watch-

word. The special services during Lent or Advent, presence at which might occasion a little discomfort, are carefully avoided: "Let the people next door go; they are pious."

But what becomes in the meantime of the child's thoughts on penance and his ideals as regards imitation of the lives of the saints, who were distinguished for the spirit of mortification? These things are scarcely ever mentioned. Of course in such a family there will never be question or talk of the child's vocation to the service of God in the priesthood or the religious life. The writer knows of a case where a young man, who had a strong desire for the religious life, was urged by a worldly-minded father to keep up correspondence with a girl during a temporary absence from home. Money, the world, pleasure, "having a good time," society, "taking it easy"—these are some of the chief themes that absorb attention.

In the school the pupil beholds objects of piety—the crucifix, pictures of the saints, statues, etc. Many a so-called Catholic home is without any exterior mark of its "Catholicity." In vain you will look for a pious picture or an image of the cross. Worldliness is written all

sions, the parents never mention the subject in the home circle.

DANGERS IN THE HOME

A taste for good reading is fostered in the Catholic school, and the pupils are told to beware of bad books and papers and shun them as poison. Many a Catholic family possesses no devotional work whatever. But the colored "Sunday Supplement" is spread over the table and carefully perused. While Catholic magazines are excluded, you may occasionally find pernicious literature occupying an honored place. Under such circumstances the young mind will find it difficult to develop a taste for sound reading. At an early age the child will be led to be curious about things which, according to St. Paul, should not even be mentioned among Christians. And this curiosity prematurely and viciously aroused, and not legitimately satisfied, may prove the first step on the path to ruin.

At school the pupil generally associates with those of his own kind. He is taught to beware of evil company because it "corrupts good manners." But the home-folk welcome those not of

the Faith and make most of those Catholics who are least distinguished for their religious spirit. In fact, the grown-up sons and daughters frankly prefer the society of non-Catholics. Not to speak of the extremely evil result of this practice—mixed marriages—the child is at once lifted out of the Catholic atmosphere, in which he spends a few hours daily at school, to move and live and have his being for the greater part of the time in a practically non-Catholic atmosphere, a place where religious indifference holds sway and where the Catholic life is at an extremely low ebb, if not entirely dead.

Now, in all these ways many Catholic homes, instead of co-operating with the teachings and principles of the school, directly oppose them. The very existence of this inconsistency between the work of the school and the practice of the home is of itself sufficient to cause untold harm to the impressionable mind of the child—and that precisely in the years when he is preparing for the grim battle of life after the completion of school.

Let those, then, who are so ready to criticize our schools, first give the system of character training therein in vogue a fair trial. Let them

give the principles taught in the schoolroom an opportunity to thrive in the family circle, instead of stifling them, ridiculing them, and opposing to them the shallow maxims of a selfish world, which regards everything from the viewpoint of "success." There are, of course, thousands of homes where the parents enforce the teachings imparted to their children in the Catholic school. It is from these homes that we get the great army of youths who are the pride of the Church and the hope of the country. But their number would be greatly increased were all parents equally careful in emphasizing these teachings at the fireside.

EDUCATING THE PARENTS

In looking over the preceding arraignment of the deficiencies of modern Catholic homes, the Sister will find material enough to make prudent inquiry about during the mother-meetings. At these meetings the mothers are generally content with putting the trite question, "How is my child getting along in school?" It is often more important for the Sister to put a few questions: "How is my pupil getting along at home? What does he do at home? What games does he play?

What reading does he do? Does he say his prayers at home? How often does he visit the moving picture theater? When does he get to bed?" Conducted in this thorough way, the meetings would be productive of much good.¹

It cannot be denied that visits to the pupils' homes would also enlighten the Catholic teacher and give her an opportunity to educate both the parents and the children. However, some religious Superiors find these visits open to serious objections, and either prohibit them entirely or allow them only in case of a pupil's illness. But a wide-awake teacher will not need to make frequent visits to gain much helpful information about the pupils' home environments, or to have an opportunity of educating their parents.

To educate the parents is the important thing. True, with worldly fathers and mothers there will be differences of opinion between the teachers and the parents. But in these matters the teachers must be firm, and they will win out in the end if they follow the suggestions given by the Rev. M. V. Kelly, C.S.B., in his book, *Zeal in the Classroom*.

¹ Full information concerning the nature and means of organizing parent-teacher associations can be obtained from the National Congress of Mothers and Parent-Teacher Associations, 1201 Sixteenth St., N. W., Washington, D. C.

Father Kelly contends that if we are real educators, if, as we claim, we know what is best, if—as should be the case—we know better than parents, and particularly if we perceive their lamentable weaknesses, we must endeavor to bring parents to our way of thinking. On what principle should we yield? Are we to educate parents, or should the parents educate us? We are working for the temporal and eternal interests of the pupils. But to promote these interests we must frequently first convince the parents before they act in unison with our efforts. We shall accomplish little if the parents, consciously or unconsciously, are ready to undo our work.

How much attention did Dr. Arnold of Rugby pay to the caprices of parents? He took upon himself to determine what should be the aim of his school. He stood by his convictions until it became the ambition of every reputable father in England to commit his son to his charge. Thus he proved the truth of Cardinal Newman's statement that education is one species of traffic in which supply always precedes demand. And the same is true all the more in the case of Catholic parents. Notwithstanding their de-

plorable blindness, their foolish weaknesses, sometimes their unpardonable haughtiness, deep down in their hearts glows an unquenchable reverence for what is right and good, even though seeming severe. There is unbounded consolation in feeling that their child is at least secure; there is a conscience that warns them against the dreadful consequences of their own mistakes; there is a fear of setting up their own inclinations altogether against what they know to be the disinterested ruling of a trained and experienced Catholic teacher, especially in a matter so sacred as the rearing of their child. Sooner or later they will admit the reasonableness of foregoing their demands and will surrender to any terms which a Catholic school makes it a principle to enforce.

CHAPTER XIV

THE TEACHERS AND THEIR PASTOR

I am the Father of Lights; men are in darkness; thou art a candle set in the midst that through thee the true light may enlighten them.—CANON ARVISENET.

THE pastor is one of the determining factors in the character of the parish school. He provides the school building and the Sisters' convent. He procures the funds for all taxes, and for the salaries of the teachers, sexton, and janitor. He supplies the schoolbooks, school furniture, and didactic equipment of all kinds, and furnishes the convent besides.

THE CARES OF THE PASTOR

Indeed, of the material needs that the Pastor must provide there is no end, and quite often he is at his wits' end to procure the wherewithal to meet the ever mounting expenses. Yet he cheerfully faces all these demands upon the parish treasury as well as upon his time and

energy, since he knows that in the material building and with the material equipment his teachers are rearing living temples of God. And when the teachers appeal to the Pastor for supplies, maps, reference works, or other teaching apparatus, they will generally find him ready to co-operate if they can prove to him that with these material aids they will be better equal to their arduous task. Hence they should never in a spirit of misdirected enthusiasm for fads and frills ask for needless expenditures.

It has been charged against teachers that at times they take too much for granted, and are not duly appreciative of the material assistance given them by others. It has even been said that women are less appreciative than men of what others do for them. Pastors harassed by the school bills pouring in by the first of the month, may be pardoned if they are genuinely pleased with the gratitude of the Sisters for his hard efforts to supply the school and convent with all material needs.

But the present writer has shown in detail in an article published in the *Ecclesiastical Review*¹ that the supplying of the material needs is not

¹ Vol. LVII, pp. 12ff.

the chief service that the Pastor renders to his school and teachers. The Pastor determines to a very great extent the character of the parish school. He has it in his power to make or unmake his school, and that chiefly through his attitude toward his School Sisters. The school building may be architecturally perfect, sanitary, and equal to all needs; the teachers may be capable, well trained and eager to work; still, if the proper relations be lacking between the Pastor and his School Sisters, if there be estrangement, or open hostility, or even merely indifference between them, the teachers' best efforts will be frustrated. Their scattered efforts can be unified only by the Pastor's sympathetic encouragement of their work. Deprive the school of the Pastor's directing hand and cheering encouragement, and there will be much wasted energy; there will be opposition in the pursuit of one and the same aim: and the Sisters, when in doubt and anxiety, will not know to whom to turn for advice and help. In a word, there will be a school divided against itself, and the teachers need not be surprised if the fruits are disproportionate to the labors expended.

CO-OPERATING WITH THE PASTOR

Hence, the teachers must bend all efforts to secure and retain for their school the whole-hearted co-operation of their Pastor. To secure this co-operation their attitude toward the Pastor must be fundamentally that of reverence. And how many reasons there are for paying him deep reverence! He is the Ambassador of the King of kings, and he has in his keeping the keys of the Sacraments. In Holy Confession he binds and unbinds all bands both on earth and in heaven, and in Holy Mass with five short words he calls down upon the altar the Almighty God. To us he is more than friend, for we call him by the affectionate name of Father. Indeed, the priest lives alone and without a family so that he can be a father to all of us. And we give this sweet name of Father to every priest, be he rich or poor, even if we recognize in him signs of weakness and frailty, for we know that, despite any weakness or frailty, the priestly mark is stamped upon his soul, and in his heart he loves us as a father loves his only child and he is ready at any moment to lay down his life, if there be need, to save our soul.

Inspired with this reverence, the teachers will

deem it a pleasant duty to comply with all orders that the Pastor may see fit to issue for the good of the school. Only on the basis of cheerful compliance with the Pastor's wishes can we hope to secure the co-operation so necessary for effective school-work. The regulations should be received in the spirit of mutual helpfulness. The teachers are anxious for the co-operation of the Pastor. With it our school is a success; without it, notwithstanding the best course of study, the best text-books, and the most efficient teachers, our school is a failure. Co-operation is the foundation for which there can be no substitute; but, to be truly effective, it must be grounded, as a diocesan school superintendent observes, "on mutual faith, trust, confidence, courtesy, respect, justice, and sympathy."

But this co-operation cannot be secured if the teachers will not submit readily to the regulations binding both themselves and the Pastor, i.e., the Bishop's regulations, the ordinances of the diocesan school board, or other legitimate authorities. It is advisable for the individual teacher to consult with her Superior before dealing with the Pastor about any particular case. The Pastor will, as a rule, communicate

through the Superior of the convent his wishes and directions to his teachers, instead of dealing with them separately and as individuals. As a corollary of this recognition, he may well hold the same Superior responsible for the execution of all his orders by all the teachers in the school.

The teacher will welcome the Pastor's visits to the school. It largely depends upon her whether these visits will be a ray of sunshine for herself and pupils or a storm with thunder and lightning in its wake. The teacher whose reports to the Pastor are always gloomy, has only herself to blame if the Pastor is gradually soured and finally remains away altogether. Hence she should be on her guard in the remarks she makes in the presence of the Pastor and her pupils. To find fault with the class as a whole is always a mistake, and in general reflects most upon the teacher herself. Even to find fault with a particular pupil publicly is generally inadvisable. But the teacher should especially beware of criticizing matters beyond her control, say, the regulations of the diocesan school board, or the text-book, or the adding of such and such a branch to the curriculum. There may, indeed, be room for criticism on all these points,

but the children are not the authorities to discuss these topics with. Incautious remarks of this nature may neutralize some of the best efforts of the Pastor.

Needless to say, the teacher should not unduly prolong the Pastor's visits by taking up his time and her time with discussing other than scholastic topics: the moments are precious and the subject-matter to be learned is endless. The strictly professional attitude will impress the Pastor favorably, and he will depart with the conviction that the pupils are in good hands.

The teacher will lay before the Pastor the problems of the school with full trust in his fairness. The teachers should make the Pastor feel that they appreciate his good will and sympathy, and that they trust him fully and implicitly with regard to all that pertains to the school.

MUTUAL SUPPORT

In the presence of the children the teachers should sustain their Pastor, as far as possible, in all things. The Pastor may be in error on a certain point, but the children should feel that the teacher is standing by him loyally and faith-

fully. True, there may be differences of opinion; there may be estrangement owing to irreconcilable differences in temperament: but the pupils or their parents should never be led to suspect it. The Pastor as well as the School Sisters should so conduct themselves toward one another as though each regarded the other as perfect. Any other attitude will lead to gossip of all sorts that cannot but undermine much of the good of both the Church and the school. The teachers should not accept any dictation from the parents anent their method of teaching. All should know that the Pastor and Sisters are capable and determined, too, to conduct the school independently of outside masters and mistresses.

However, while carrying out scrupulously the regulations of the Pastor, it will not do for the teachers to represent their own commands as coming from the Pastor, or to misquote him in any way, and thus perhaps make him responsible for very unwise orders. Such practices would make the Pastor odious to the children, whereas it should always be the aim of the teacher to preserve in the hearts of the pupils

a deep love and reverence for the Father of their souls.

There are certain serious breaches of discipline that must be reported to the Pastor. Teachers should bear this in mind when tempted at times to deal with disciplinary matters that are beyond them. They may be inclined to do so either because they do not wish the Pastor to know of what has been going on in the school, or because they do not like to admit that they are not equal to any emergency, or, sometimes, too, out of a false sense of prudery that seals their lips against reporting really grave matters to the proper authorities.

Let discretion guide the teachers in making collections among and through their pupils. Pastors sometimes complain justly that some teachers are immoderate and imprudent in collecting funds for purposes that may be good enough, but that are beyond the teacher's jurisdiction.

THE PROBLEM OF OVERWORK

The Rev. Dr. George Johnson says rightly that there is more justice than petulance about the complaints that our teaching Sisters make con-

cerning the demands that are made on their schools. All sorts of interruptions handicap them in their work, and they are called upon to do things that the ordinary public school teacher would not think of doing.

Again, our schools are frequently overcrowded. No teacher, be she ever so able, can do justice to sixty or even more pupils. Pastors know this very well, but in many cases they cannot remedy the situation, the lack of room or the lack of teachers being beyond their control.

But at all events it is unfair to the School Sisters to have them act, as it were, as general utility nuns. It is a wise law passed in some of our dioceses that prohibits the School Sisters from taking charge of the altar and sacristy. The work of teaching is so arduous, and the preparation for the schoolroom and the corrections of the compositions and exercises take up so much of the precious little leisure of the teachers that both the work of the school and the health of the Sisters must suffer if they are compelled to do any work over and above that of teaching. Efficiency is the cry of the hour, and this selfish consideration, if no higher,

should prevent our teachers from offering themselves needlessly for any supererogatory work: *Pluribus intentus minor est ad singula sensus*—"by attending to too many things, you cannot properly attend to any one thing."

It is a mistake for teachers not to be content with their work in the school, but to expect to be teachers, sacristans, sextons, janitors, sodality prefects, organists, church choirs, bazaar managers, picnic helpers, theatrical producers, etc., all rolled into one. Still, in some parishes the Sisters must submit to some of these extraneous tasks, but in cases not of their own choice, they will have the blessing of obedience, and may look to the Lord to provide for them and their school-work.

Yet this is not saying that the School Sisters should not everywhere co-operate to their fullest extent with the Pastor in preparing the children for their Confession and Communion. This is a privilege and offers an opportunity for doing most important work for religious training. Nor would we say a word against doing occasional mending for the sacristy, or against assisting in training boys' choirs for the church. But the intent is to warn the Sisters against overtaxing

themselves by undertaking tasks foreign to their vocation as teachers, and interfering therefore with their efficiency in the schoolroom.

AVOIDING UNDUE FAMILIARITY

Though the zealous teacher is always at the service of the Pastor for carrying out his wishes in the school, she will, if prudent, be on her guard against undue familiarity with him or any other priest. She will never presume that his priestly vows or her religious habit secure her or him against the wily temptations of the evil one. On the contrary, she will remember the wise warning of St. Alphonsus with regard to our dealing with "spiritual persons where there is always the danger of greater attractiveness." In the presence of priests the prudent Sister will be particularly careful of her deportment, and the manners of the refined gentlewoman will prove a safeguard of her virtue. She will be solicitous not only about the purity of her conscience but also about her reputation, which is so easily tarnished by the slander of the suspicious and the gossip of the malicious.

Let us look the facts in the face: It is not only non-Catholics but our Catholic parishioners

as well that count the Sisters' visits to the rectory, and, to put it mildly, they are not edified by frequent calls. St. Jerome's words are to the point: "You may say to me, 'My conscience is guide enough for me; God is my judge; He is the witness of my actions; I do not care what people say about me.' But I shall refer you to the words of the Apostle, 'doing good not only before God, but also before men'." At the present time the world is just as eager to convict the Religious on the smallest evidence or appearance of guilt as in the days when St. Jerome warned the cleric Nepotianus: "Beware of all that might engender suspicion, and avoid all that might probably be the subject of vain imagining or idle talk."

CHAPTER XV

HEALTH AND HOLINESS

An ounce of sanctity with exceptionally good health does more for the saving of souls than striking sanctity with an ounce of health.—SAINT IGNATIUS.

CARLYLE remarks that health and holiness are etymologically first cousins. And Dr. James J. Walsh has pointed out that health and holiness “have many surprising relations, and some of them contradict current notions; but it must not be forgotten that they are really co-ordinate functions. For while we talk about the influence of the mind on the body, and the body on the mind, we must not forget that these two constitute one being; and there is quite literally no idea which does not make itself felt in the body, and no emotion which does not make itself felt in the mind. Wholeness of body and soul—that is, health and holiness—work together

for good in that mysterious compound we know as man."

THE CLAIMS OF BODY AND SOUL

Body and soul are twin gifts from God, and bring with them responsibilities, and it is no sign of superior care of the soul to be slothful and neglectful in regard to the body. Asceticism is another and quite a different thing. It is one thing to discipline one's body; it is quite a different thing to neglect one's teeth, or wash one's body, or see that one's food is digestibly prepared, or masticate it properly, or take reasonable exercise and fresh air. Habits of this sort may quite as easily be owing to slothfulness as to superior spirituality. The distinction is not always observed.

The wisdom of the ancient sages proclaiming the demand of the sane soul for a sane body has been further established by the insistence of the Christian saints, notably the founders of Religious Orders, Sts. Benedict and Ignatius, the Bernards, the Francises, and the Teresas. St. Benedict's Rule contains wise provisions for the bodily as well as the spiritual well-being of its followers. If the monks were to work, they were

adequately to eat. Think of it! "a pound of bread daily and two dishes of cooked food at each meal!" "The habits that are to be worn are to fit the wearer, be sufficiently warm, and not too old." Again, each of the brethren is to take "from six to eight hours of unbroken sleep daily, with the addition of a siesta in summer"; each likewise is to have "a blanket, a coverlet, a mattress and a pillow!" St. Francis of Assisi strictly enjoins the Superiors of his Order to "take special care to provide for the needs of the sick and the clothing of the friars, according to places, seasons, and cold climates."

HEALTH AND LONG LIFE

These are some obvious illustrations of how wisely the saints provided for the body—other folks' bodies especially: they did not seem always to mind so much for their own. Our Sisters should take their teachings to heart for, as a rule, they neglect unduly the care of their bodily health. The Rev. Arthur Barry O'Neill, C.S.C., has made a thorough study of this subject¹ and we shall follow him as a reliable guide in the matter. We agree with him that an

¹ *Ecclesiastical Review*, Vol. XLIX, pp. 17ff.

examination of the mortality statistics of our Religious Communities of women will probably show that the longevity of Sisters is by no means so notable as one should expect.

It may sound somewhat extravagant in the statement, but it is probably verifiable in fact, that from thirty to forty per cent. of American Sisters die before "their time comes," their death being of course, subjectively, entirely in conformity with God's will; but being, objectively, merely in accordance with God's permission, which is quite another matter. Now, long life is a blessing. As Spirago says, "It is a great boon, for the longer one lives, the more merits one can amass for eternity." So precious a boon is it that God promised it as a reward for keeping the fourth commandment, a fact of which St. Paul reminds the Ephesians, "Honor thy father and thy mother . . . that it may be well with thee, and thou mayest be long-lived upon earth." Accordingly, any procedure, any scheme of life, which contributes even indirectly to the shortening of one's days assuredly needs unusually strong reasons to justify it; and, with all due deference be it said, such procedure, negative if not positive, is not uncommon in our

convents. Neglecting to take daily exercise out-of-doors may appear a small thing in youth or in early middle life, but there is nothing surer than that such neglect is seriously detrimental to health; and, exceptional cases apart, poor health is correlative of a truncated career rather than of normal length of days.

Underlying this disregard of the open-air exercise which all physicians declare to be essential to bodily well-being, there is probably in the minds of many Sisters an inchoate, if not a fully developed, conviction that vigorous, robust health is more or less incompatible with genuine spirituality, that an occasional illness of a serious nature and a quasi-chronic indisposition at the best of times are, after all, quite congruous in professed seekers after religious perfection, incipient followers of the saints. That is a pernicious fallacy of which their spiritual directors and confessors should strenuously endeavor to rid them. Ill-health directly willed by God is doubtless a blessing; but it is also an exception. In the ordinary course of God's providence, men and women, in the cloister as in the world, are in duty bound to take such care of their bodies as will result in

the greater efficiency of their minds and souls, and in an increasingly acceptable service of their whole being to their Heavenly Father. Health is to be sought for, not as an end, but as an excellent means, most frequently indeed an indispensable means, of attaining the true end of both religious and laity, which is holiness, or sanctity.

THEORY AND PRACTICE AMONG THE SAINTS

The saints themselves thoroughly understood this truth, and their preaching frequently emphasizes it, even though the practice of some of them, in the matter of austerities and penances, does not apparently conform thereto. Apparently, for in many a case it was precisely the superb health of the saintly body that rendered the austerities and penances possible. Like the trained pugilists of the present day, those old-time spiritual athletes could "stand punishment" to an extent that would permanently disable physical weaklings. It is to be remembered, also, that some of these unmerciful castigators of their bodies—St. Ignatius and St. Francis of Assisi, for instance—frankly avowed in their later years that they had overdone the

business of chastising the flesh. St. Ignatius took good care to offset the influence of his Manresa example in this matter by making due provision, in his rule and his counsels to his Religious, for proper heed of bodily health. Time and time again he gave, in varied phrase and amplified form, the advice stated in this, his general precept: "Let all those things be put away and carefully avoided that may injure, in any way whatsoever, the strength of the body and its powers."

Since sanctity is, after all, only sublimated common sense, it is not surprising to find other saintly founders, reformers, and spiritual directors of Religious Orders giving the same judicious counsel. "If health is ruined how is the Rule to be observed?" pertinently asks St. Teresa. Writing to some of her nuns who were inclined to follow their own ideas in the matter of prayer and penance, the same great Carmelite advises: "Never forget that mortification should serve for spiritual advancement only. Sleep well, eat well. It is infinitely more pleasing to God to see a convent of quiet and healthy Sisters who do what they are told than a mob of hysterical young women who fancy themselves

privileged. . .” “Govern the body by fasts and abstinence as far as health permits,” says the Dominican Rule. “I have seen,” writes St. Catherine of Siena, “many penitential devotees who lacked patience and obedience because they studied to kill their bodies and not their self-will.” To every Religious Order and its members may well be applied the words of a Jesuit General, Father Piccolomini, to his own subjects: “It may be said that an unhealthy Religious bears much the same relation to the Order of which he is a member as a badly knit or dislocated bone does to the physical body. For just as a bodily member, when thus affected, not only cannot perform its own proper functions, but even interferes with the full efficiency of the other parts, so when a Religious has not the requisite health, his own usefulness is lost and he seriously interferes with the usefulness of others.”

HEALTH A GREAT GOOD

Were further testimony needed to expose the fallacy that health is something to be slighted, rather than cultivated, by a fervent nun, it could be furnished in superabundance. “Health,”

says Cardinal Newman, "is a good in itself, though nothing came of it, and is especially worth seeking and cherishing." In 1897, Pope Pius X, then Cardinal Sarto, reported to Rome concerning his seminary in Venice: "It is my wish, in a word, to watch the progress of my young men both in piety and in learning, on which depends in a great measure the exercise of their ministry later on, but I do not attach less importance to their health."

A distinguished director of souls in our times, the late Archbishop Porter, favored one of his spiritual children, a nun, with the following sane advice: "As for evil thoughts, I have so uniformly remarked in your case that they are dependent upon your state of health, that I say without hesitation: begin a course of Vichy and Carlsbad. . . Better far to eat meat on Friday than to be at war with every one about us. I fear much, you do not take enough food and rest. You stand in need of both, and it is not wise to starve yourself into misery. Jealousy and all similar passions become intensified when the body is weak. . . Your account of your spiritual condition is not very brilliant; still, you must not lose courage. Much of your

present suffering comes, I fear, from past recklessness in the matter of health." This is merely repeating in other words what St. Francis of Sales, three centuries before Archbishop Porter, wrote to a nun of his time: "Preserve your physical strength to serve God with in spiritual exercises, which we are often obliged to give up when we have indiscreetly overworked ourselves."

What has been said should disabuse some minds of the idea that disregard of bodily well-being is a condition, if not an essential, of holiness; or the other no less dangerous prejudice that adequate reasonable care of the body, if carried out with the proper spirit and intention, does not of itself include thorough discipline of the soul. Francis Thompson has well said in the preface to his *Health and Holiness*: "The laws of perfect hygiene, the culture of the 'sound body,' not for its own sake, but as the pliant, durable instrument of the soul, are found more and more to demand such a degree of persevering self-restraint and self-resistance as constitutes an *ascesis*, a mortification, no less severe than that enjoined by the most rigorous masters of the spiritual life." Supernaturalized

as it surely will be by the purity of intention so characteristic of Sisters, such mortification will be no less a spiritual asset than a physical boon.

What Bishop Hedley says in his *Spiritual Retreat for Religious* is very much to the point: "There are certain things which are the best promoters of health and cheerfulness—viz., fresh air, exercise, and recreation. They are duties, too, in a Religious Community. In such houses it is a very common thing to meet with nervous complaints which entirely arise from the neglect of these three powerful tonics of the human system. I do not say that this is the case with all. But it is a remarkable fact that those members of a Community who have the most active duties are usually the most healthy in mind and body, while the others are the reverse. These two things, fresh air and exercise, are of the utmost importance even from a spiritual point of view. They are not material, but really supernatural matters. The same is true of recreation. The three ought to be combined."

CHAPTER XVI

KEEPING PHYSICALLY FIT

Take care, then, of the body, for the love of God, for many a time the body must serve the soul; and let recourse be had to some recreations, such as conversation and going out into the fields, as the confessor may direct.—SAINT TERESA.

AFTER having treated the theoretical aspect of the health problem, it will be necessary to deal with its practical aspect. The Rev. Dr. Edward B. Jordan, of the Catholic University, condensed the whole matter into one paragraph when he told a large gathering of Sisters:

See that you get plenty of food, fresh air, exercise, and rest. Take a walk for at least an hour every day. I would urge the Mother Superior to eat good meals. Let her set the example to those in her charge. If the Mother Superior eat little, then the other Sisters may feel constrained to eat little for the sake of imitating her. Rest is all-important. You cannot get too much sleep. Get at least eight hours every night. Don't bring your problems to bed with you.

Forget the worries of the day. Don't make up your minds that you cannot sleep. Go to bed, saying, "I don't care whether I go to sleep or not," and you will go to sleep soon after your head has touched the pillow.

THE PRACTICAL ASPECT OF HEALTH

The subject of suitable outdoor exercise is most important. In this matter we shall again follow the directions given by the Rev. Arthur Barry O'Neill, C.S.C. Father O'Neill contends that the practice in all convents should be that every Sister not incapacitated by illness or infirmity should take outdoor exercise of some kind for an hour or two daily. For teachers a full hour in the forenoon and another in the afternoon can hardly be considered extravagant concessions for their necessary energizing and recuperation.

"What!" exclaims some scandalized Superior, "lose two hours a day, or even one, when there is so much work to be done? The idea of wasting so much time!" Pardon, Reverend Mother; the time, so far from being wasted, would be most profitably employed—yes, and could easily be spent fully as meritoriously as the period given to meditation,

spiritual reading, or even a visit to the Blessed Sacrament.

The individual Sister who pleads lack of time for even an hour a day of outdoor exercise is speaking either absolutely or relatively. If absolutely, if her "obedience," the aggregate of her assigned duties, is so onerous that she really has no time left after its accomplishment and the performance of her spiritual exercises, then the misfortune is hers and the fault is her Superior's. And fault there undoubtedly is. There can scarcely be found a more graphic instance of the "penny-wise, pound-foolish" policy, a more irreparable kind of false economy than to lessen the efficiency, undermine the health, and ultimately shorten the life of a religious subject by overloading her with work, mental or manual. The inevitable result is periodical illness, prostration, collapse; and an all too common consequence is a sojourn in the hospital for a surgical operation, or several operations, a protracted invalidism, and finally the death at thirty-five, forty, or fifty, of a woman who should be rendering effective service to her Community for a quarter or a third of a century longer. Apart from any consid-

eration of economy, such supposititious action might readily involve a question of justice. The parents who send their daughters to a convent boarding-school, and the pastors who engage Sisters for their parish schools, have a quasi-right to the full efficiency of the teachers, and if the latter are overtaxed, such efficiency is normally impossible.

THE LACK OF TIME

In all probability, however, the case supposed rarely if ever occurs, unless in an emergency and for a brief period. Our individual Sister is very likely speaking only in a relative sense. Her statement that she lacks time for exercise may well be slightly hyperbolical. The average nun, like the average religious or secular priest, can usually find, or make time for what she believes to be genuinely worth while. Hence her failure to safeguard her health by taking judicious outdoor exercise is doubtless not her Superior's fault, but her own. That she does not recognize the existence of any fault in the matter, is probable enough: as likely as not, she considers that her abstention from physical exercise in order to give additional time to

supererogatory work or prayer is merely a manifestation of laudable zeal. Of Sisters of this stamp let the writer say with St. Paul: "I bear them witness that they have a zeal of God, but not according to knowledge."

As to the kind of outdoor recreation that will best subserve the preservation or the restoration of Sisters' health, comparatively little need be said. The mere breathing of the fresh air after being cooped up for hours in classroom or office is a blessing, even if the lungs are the only organs exercised; but exertion of the limbs and the various sets of muscles is of course strongly advisable. Gardening is a species of manual labor generally considered not unfit for even the daintiest and most cultured ladies, so the cultivation of flowers at least (supposing vegetables to be eschewed) might, wherever possible, congruously occupy some portion of a Sister's leisure. The Community cemetery, to which among all graveyards may surely be given with most propriety the beautiful German name, "God's Acre," supplies another field for health-giving physical activities. In looking after the orderly trimness of walks and alleys, in planting and pruning young trees and shrubs and in

embellishing the graves themselves with living blooms, our Sisters would be both improving their own health and accomplishing a loving duty toward their departed companions and friends. Of outdoor games in which religious women might indulge with no suggestion of impropriety, croquet yields a certain amount of gentle exertion and may be safely commended to even the most fragile and delicate.

The best exercise, however, for Sisters (as for all other people) is the simple, easy, inexpensive, natural one—walking. Says an English physician: "Walking as an exercise is without question the least injurious and can be made the most universally beneficial of all outdoor sports. It is suitable for all ages. It is within the reach of the poor as well as the rich, and it can be graded to the physical ability of the most delicate or prescribed so as to tax the utmost capacity of endurance in the strongest." An American medical author, Dr. Kintzing, is more specific. He states that women of medium stature and ordinary strength need to walk daily from four to six miles. And he adds: "I can not too strongly urge upon women the value of a daily promenade in the open air. The returns

in retained vigor, youthfulness, and robust health repay the exertion a hundredfold. Spasmodic essays do not suffice. One day overdoing, omitting several, housed up in bad weather, discouraged by inconveniences, are ineffectual. When one is properly dressed and properly shod, the tramp soon becomes a pleasure anticipated rather than a task."

The teacher gives of herself probably more than do those in any other of the world's professions—physically, mentally, nervously, and vocally even. In the face of these drains upon her strength, it is not self-indulgence, but a plain duty for the teacher to keep her health and vigor unimpaired. Invalid teachers soon realize the truth of the saying, "Learning in a broken body is like a sword without a handle or artillery without a gun carriage." The field may be white with the harvest, but if the laborer be too weak to wield the sickle, that harvest will never be gathered. Many a teacher breaks down after a few years in the schoolroom, when with intelligent care of her health she might have had a long and useful career in the profession.

CAUSES OF BREAKDOWNS

A Notre Dame Sister with a large experience in training teachers contends that the causes of so many "wrecks" after a few years of teaching, can generally be traced to a few bad habits for which the teacher is to blame, of course, but which should be brought to her attention from the outset. This authority has summarized the causes of breakdowns among women teachers as follows:

"1. Worry. This is frequently due to lack of preparation or the proper kind of preparation, which naturally results in failure and lack of discipline, excitement, nervous tension, wasted physical energy, and final collapse. Most worries, however, are like ghosts: they don't appear to people who don't believe in them. It is related of an octogenarian that he remarked on a certain occasion, 'I am an old man, and I have had many troubles—most of which never happened.' The Rotary Club in one of our Southern cities has an official in its organization called a Squidge. This official's business is to absorb and forget worries for its members. Any member who has anything on his mind, tells

it to the Squidge, who promptly forgets it, thus consigning the worry forever to oblivion, whither most worries should be consigned. Every teacher should have somewhere in her cerebellum an official Squidge, and every teaching Community should have a Squidge to take care of most of the worries of the Sisters.

“2. Lack of voice culture and voice control. An immense amount of vital energy is lost in this way. And it is so ineffective: the children merely become restless, and nothing takes effect that is not thundered. This results in various strains with serious consequences, operations, and eventual collapse. It is not only good hygiene but also good pedagogy for the Sister to heed what Shakespeare found most attractive in a woman’s voice:

Her voice was ever soft,
Gentle, and low—an excellent thing in woman.

“3. Throwing needless and an undue amount of energy into everything; being almost constantly on one’s feet instead of occasionally sitting down at the platform and taking things more coolly and recollectedly. This practice also results in abnormal strains and serious

operations. One of the most successful women educators in America seldom stood in the school-room, and urged that the teachers under her direction should do most of their instructing and hearing of recitations while sitting down. She was almost never ill, and after seventy years of age found herself physically and mentally vigorous, walking to and from school, morning, noon, and night, as briskly as a girl.

“4. Miserable ventilation and lack of exercise, usually found with overzealous teachers who become too much absorbed in their work.”

Of the causes of breakdowns which it is not always in the teacher's power to remedy, the Notre Dame Sister mentions the following:

“1. Doing janitor work of all kinds, especially after a day of hard work in school, when the system is too fatigued to be able to resist the harmful effects of the millions of germs swept up in a large classroom. The late Dr. Shields declared that such work was the cause of many cases of tuberculosis developed by young teachers.

“2. Too many other extra-curricular activities, e.g., playing large organs, taking care of

sacristies, etc., all of which demand heavy strains in a more or less fatigued condition.

“3. Teaching in damp and poorly heated schoolrooms. Many catarrhal and pneumonia cases are contracted from colds taken in this way. Superiors, Principals, and Pastors are responsible for the life of many a young teacher who should never have been allowed to teach in rooms with temperatures almost to the zero point, just because the furnace was out of order, and needed attention.

“Superiors and Principals should in general have a watchful eye for the physical needs of their teachers.”

TEN HEALTH GUIDEPOSTS

Florence A. Sherman, M.D., Assistant Medical Inspector of the Schools of New York State, has set up the following “Health Guideposts” for teachers:

- I. Get the health viewpoint.
- II. Have a complete physical examination once a year.
- III. Acquire and practise daily health habits before attempting to teach them.
 1. *Sleep*.—Plenty of sleep, from seven to nine hours of uninterrupted sleep, should be assured.

Abundance of fresh air should be allowed in sleeping room.

2. *Baths*.—Take a hot and cold sectional bath daily, on rising. At bed time, twice weekly, use warm tub bath.

3. *Foods*.—The human body is a wonderful machine. Irregularity in meals, badly selected foods, lack of careful mastication disturbs its activities. Foods should be carefully selected as to values and balance. Leafy green vegetables, fruits, milk, cereals, should play an important part in daily diet.

4. *Water drinking*.—Sixty per cent. of the body structure is water, which is constantly being lost. It is important that enough water be taken to replace this and wash out body waste. Seven to eight glasses daily are necessary for adults. Not only does it carry away waste, but it lessens fatigue products, which are most marked in the last hour of the forenoon and last three hours of the afternoon. The hours for drinking are one glass before breakfast, another at 11 a. m., 3, 4 and 5 p. m., and two glasses during the evening. This is an important health measure.

5. *Mouth hygiene*.—Visit your dentist every six months in order to prevent trouble. Practise mouth hygiene daily, at least night and morning. Use a medium stiff toothbrush and a good dental cream. Always rinse the mouth carefully after brushing, with warm water or some mild anti-septic solution.

6. *Fresh air*.—Get plenty of it day and night. Take some out-of-door exercise daily. At least

one hour a day is desirable. Practise deep breathing. Take at least six deep breaths, exhaling slowly. Repeat this at least three times during your outdoor hour.

7. *Toilet habits.*—Regular toilet habits are imperative to health, and do much to keep the function normal.

8. *Rest.*—Rest for at least 10 minutes during noon hour. Lie down if possible and relax.

9. *Recreation.*—Recreation is essential to health. Recreation in the open should be taken whenever possible. Walking is one of the best forms of exercise.

10. *Posture.*—Normal poise of body in standing, walking, and sitting is necessary for health. Normal functioning of body is impossible without this. Sensible healthful clothing is a requirement for good posture. Avoid tight clothing. Wear sensible shoes—shoes with low, broad heels, flexible shanks, straight inside lines, which allow plenty of toe spread.

All of this accords perfectly with the statement of Dr. William Osler that the six greatest doctors are: exercise, rest, food, sleep, sun, and work. Most of our teachers need to be reminded of the duty of slowing up occasionally. Every railroad changes engines once in every couple of hundred miles. Even a locomotive must rest betimes, or it soon gets out of form. If our teachers could get the lesson of the “hot axle,”

there would be fewer bent shoulders and pinched cheeks and quenched eyes and exhausted hearts—fewer Sisters of ability and brains who are burning up the machinery of life when they really should have just begun to live.

The gospel of relaxation is preached by Miss Annie Payson Call in her admirable little book *Power through Repose*, a book that ought to be in the hands of every Catholic teacher. She draws a telling lesson from nature's periods of rest:

Our side of the earth never turns suddenly toward the sun at night, giving us flashes of day in the darkness. When it is night, it is night steadily, quietly, until the time comes for day. A tree in winter, its time for rest, never starts out with a little bud here and there, only to be frost-bitten, and so when spring-time comes, to result in an uneven looking, imperfectly developed tree. It rests entirely in its time for rest; and when its time for blooming comes, its action is full and true and perfect. The grass never pushes itself up in little, untimely blades through the winter, thus leaving our lawns and fields full of bare patches in the warmer season. The flowers that close at night do not half close, folding some petals and letting others stay wide open. Indeed, so perfectly does nature rest when it is her time for resting, that even the suggestion of these abnormal actions seems absolutely ridiculous. The less we allow ourselves to

be controlled by nature's laws, the more we ignore their wonderful beauty; and yet there is that in us which must constantly respond to nature unconsciously, else how could we at once feel the absurdity of any disobedience to her laws, everywhere except with man? And man, who is not only free to obey, but has exquisite and increasing power to realize and enjoy them in their fulness, lives so far out of harmony with these laws as ever to be blind to his own steady disobedience.

Many a teacher makes the serious mistake of regarding her vacation chiefly as a time for work. What a teacher should rather aim at in her vacation is change and variety. She should certainly rest, in the first place. Charles Kingsley used to say that when he broke down in health from overwork he used to rush off and indulge in violent forms of physical exercise, and was often surprised to find how slowly he recovered. Later in life he learned that what he had been doing was merely substituting one kind of strain for another, and that a wise passiveness was the best beginning, gradually increasing physical exercise as the vacation advanced. The general result of a vacation should be that a teacher return to her work in good spirits, fresh, and with her head full of

new schemes and experiments, anxious to see her pupil-friends, and with a pleasant store of holiday experiences.

MENTAL HYGIENE

In his helpful book *Health through Will Power*, Dr. James J. Walsh has drawn attention to the surprising power of the will for preserving or recovering one's health. The author draws on his wide reading and long experience to prove that the simple exercise of natural will-power is all that is required to cure half the ills of life. All the "dreads" can be cured by scientifically strengthening the will, and recovery from such diseases as pneumonia and tuberculosis depends largely on the patient's vigor of will. He counsels the use of the saints' *ascesis*, in hours of stress and strain, instead of the "good cry," which, in his opinion, only weakens the character.

The teacher has a double duty to perform in this respect, one toward herself and another toward her pupils. Professor La Rue therefore demands justly in his book *Psychology for Teachers*, that the teacher live a life of mental health in the presence of her pupils; she must

daily show them a living example of a big, strong, purposeful, well-poised, good-humored, sympathetic soul. To this end he gives the following rules of mental hygiene:

1. *Look at life in the large.* Take a big view of things.

2. *Pursue a great purpose.* Whoever seeks his own selfish will is traveling toward zero; but he who seeks to serve mankind and her God in the children, is facing toward infinity.

3. *Practise mental hardening.* Children should be taught to meet and conquer all their ordinary worries and troubles, and not to shun them.

4. *Keep your poise.* Many people fail because of over-anxiety lest they fail.

5. *Form good mental habits:*

I. Habits of the intellect; (1) planning: there should be an ideal for life, a plan for the year, a program for the day.

"The difficulty," says Judd, speaking of over-worked teachers, in *Genetic Psychology for Teachers*, "is not so much in the fact that teachers have to think and plan, as that they come to their work in a state of mental confusion and excitement which renders any task difficult."

(2) Concentration, unit-mindedness, the one-thing-at-a-time attitude, distinguishes the master mind. Work when you work and play when you play. One must concentrate on recreation as well as on work. Don't spoil your game or your walk by carrying all through it a load of anxious thought.

And on going to bed, learn to turn off consciousness as you do your electric light.

Observe that the child in school is prevented from planning the larger features of his work, and that school conditions often favor distraction rather than concentration. It is sad to think how many children are probably contracting bad mental habits in school.

- II. Emotional health requires that we kill off the feelings that are bad for us and practise those that are good for us. There is reason to believe that a large proportion, if not the major portion, of those who lose their positions do not lack either intellect or skill, but emotional control. Many are ego-centric, paranoid, have too much self-feeling; others are emotionally unstable; and still others, emotionally weak.

One's prevailing mental state should be that of *happiness* and *humor*. It is surprising to find how much can be accomplished by just setting the mind to *be* happy whatever the circumstances. Humor is like an application of mental massage which flushes out fatigue poisons and limbers one up all through. It lets loose the tensivity of mental currents. The mind seems to relax, straighten up from its work, and take a long, fresh breath.

- III. Quiet but effective determination must keep the mental machine running smoothly, rousing us to kill off some thoughts and feelings and promote others.

God's grace coupled with natural will-power can accomplish wonders with a frail body.

Almost every Religious Order has cases similar to that of the Master General of the Dominicans, Father Cormier, who being professed as a preparation for death, outlived all his fellow-novices, and having joined the Order to efface himself, was from the beginning put upon the candlestick to be a light for his brethren. But even the confirmed invalid has a real mission to perform in the Religious Community. Canon Sheehan contended that there should be an invalid and an incurable one in every Religious Community, if only to bring God nearer to the Brothers or Sisters in His great love.

CHAPTER XVII

SUCCESS OR FAILURE

You are engaged in a task in which you are to touch hearts, and this you cannot do except by the Holy Ghost.

—ST. JOHN BAPTIST DE LA SALLE.

 F ALL the gospels read throughout the year, none, perhaps, has a more important lesson for the religious teacher than the one read on the fourth Sunday after Pentecost, which tells of the miraculous draught of fishes.¹ It was upon that occasion that St. Peter was called to the teaching office, and the events related in connection with the miracle suggest the indispensable condition for success in teaching.

EXPERIENCE OF THE APOSTLES

The story of the miracle is simple enough. Peter, Andrew, James, and John had been fishing all night, which is the best time for making

¹ Luke v, 1-11.

large catches, and at that in the Lake of Gennesareth, whose waters are sweet and abound in fish. But despite all these favorable circumstances they had caught nothing, as Peter tells Our Lord, "We have labored all the night and have taken nothing." Hence they began to wash their nets, for they knew that with the break of day there was even less hope for a catch. Our Lord, however, commanded Peter to let down the net for a draught of fish. But faith alone prompted Peter to carry out the command, "We have labored all the night and have taken nothing; but at Thy word I will let down the net." And, behold, he took a greater draught than ever before, for two boats were filled to their utmost capacity.

The time, the manner, and the result establish an incontestable miracle: Peter fell down at Jesus' feet, saying, "Depart from me, for I am a sinful man." And Jesus said to him, "Fear not, from henceforth thou shalt catch men." And having brought their boats to land, leaving all things, the men followed Christ. Henceforth these four fishermen were apostles and teachers, and the event taught them, and should teach all religious teachers, a very important lesson. It

is the lesson that embodies the causes of the teacher's success as well as of her failure.

In speaking here of teachers who fail in their work we cannot consider those Religious who do not work seriously, or who do not prepare for the work they are to perform in the schoolroom, or who neglect to carry out the regulations laid down by the Diocesan School Board or the Superiors in religion, or who fail to use the opportunity offered them for acquiring the knowledge or the skill they are in need of—all such teachers must necessarily be failures, and they have no reason to complain of their want of success in the profession. But we find at times serious and hard-working teachers complaining of failure, and it is for them especially that the gospel story has an important lesson. There are some religious teachers, who apparently with the hardest of efforts cannot achieve success with their pupils, and they may find a solution of their difficulties in the words of Peter, "Master, we have labored all the night and have taken nothing." Why had he and his companions caught nothing? *Jesus was not with them*; they were working in the night, and not with God, the Light of the world. And why

do some religious teachers fail in the school-room? Because they work in the night; *they do not work for God, with God, or in God.*

First, they do not work *for God*. Let us look into our hearts and ask ourselves sincerely, "Am I working purely for God? Is His honor and glory my first motive?" We know that the offering of our intention to God ennobles the meanest action. The intention is the soul of the deed, giving it life and meaning. But the devil will tempt even religious teachers to work for low motives, perhaps, to outshine another teacher, or to secure a higher grade for the next year, or solely to please the Pastor, etc. The teachers, however, who give way to these temptations, and make these motives the mainsprings of their actions, do not work for God, and God will probably not bless even their hardest efforts. If we do not work for God, we cannot do effective work in the Catholic school.

St. Mary Magdalen de Pazzi never missed an opportunity of insisting on the exercise of purity of intention. Observing that a novice performed a duty carelessly, she questioned her: "My child, for whom are you doing that action?" "For God," was the reply. "Then," said the

Saint, "I assure you that I shall not fail to give you a severe penance. Had this action been done for me or any other creature, I should have pardoned its being ill-done; but since you tell me that you do it for God, I marvel you should dare offer Him anything so unworthy of His Divine Majesty."

Again, some teachers do not work *with God*. They are those teachers who in the pride of their heart believe that they alone are fully equal to the demands of the profession. They may prepare very thoroughly for the work in the school, but, trusting in themselves, they fail to ask God's help, and consequently they are not working *with God*. In the sight of God these teachers are failures.

Certain teachers, finally, do not work *in God*. The teacher who has grown lax in her religious life, who is lukewarm in her meditations and Communions, will show the results in her work in the schoolroom. Lacking the love of God, she cannot teach her pupils to love their Maker. She will appeal to the intellect only, cram it with knowledge, but the heart will remain untouched, and the fruits of knowledge cannot ripen. Little wonder, then, that such teachers do not work

in God, will complain of their failures in the school. They are, like Peter, working hard through the whole night, but their work is not hallowed by the presence of God and is therefore in vain.

However, if any teacher finds that God has not been present in her work, she should take courage from the example of St. Peter and take God into her labor, and her success will be like to that of the prince of the apostles.

The religious teacher must always work *for God*. Motives of ambition are not wrong in themselves, but must always be subordinated to what must be the chief aim of the Sister. She must, to be truly successful, make it a point frequently to offer to God herself, her talents, and all her efforts. She must daily acknowledge to God that her chief intention is to make her boys and girls into good Catholic men and women, who will prove truly useful citizens of the state and prospective citizens of heaven. So long as this is her principal concern she will not commit the serious mistake of merely drilling her pupils so as to make a display of them in the examinations, or upon the occasion of the visit of the Pastor or the Diocesan Superin-

tendent. She will, instead, consider it her chief task to develop the character of the boy and the girl, for this is what will count most in their after-life, even if the work of the teacher in this regard cannot be measured so easily as her success in other and less important fields.

The religious teacher, however, cannot work sincerely for God if she is not ceaselessly striving for perfection herself. But, as a matter of fact, the teacher who is satisfied with herself, who is no longer striving to correct her faults, is not qualified to teach in a Catholic school. Confucius says, "Only he who can train his own character, is able to train the character of another."

Again, the religious teacher must always work *with God*. She may never presume to believe that she can educate the child with her own resources. Every honest teacher must agree with the author of the Book of Proverbs, "Of the way of a man in his youth, I am utterly ignorant." Though she may study psychology for whole decades, and observe the young for thirty or forty years, she will still have to confess that the heart of a child is a riddle and a puzzle. This heart is like wax, and it is so easy to make

an impression that will continue through life and eternity. The first impressions are generally the deepest and strongest. How great is the danger lest we make a mistake, lest we use a form of punishment, or give advice that may mar the whole future of the child! How sorely are we therefore in need of the light of the Holy Spirit! Let us use all the earthly means at our disposal. Let us prepare for our classes to the best of our ability. Let us not miss any opportunity for enlarging our knowledge and for improving our practical skill in teaching. But all this labor will be in vain if we do not beg God daily to bless our humble efforts with His little ones, so that He may direct our words, our actions, our every movement in the school, lest our zeal work harm instead of good.

The ideal Catholic teacher is one who is learned and practically efficient while endowed at the same time with that deep humility which Bishop Curtis described so feelingly in his address to the Sisters of the Visitation:

"I don't see enough of that real zeal, that earnest striving to reach sanctity by the only means by which it can be reached; and to me it is the supreme test of sanctity; it is not to wish to progress in sanctity by

this means or that, it is not to pray well, nor even to have great zeal in the service of Our Lord; for to me it seems that half of the time these good works and great desires are nine parts for self, and one part for God—but it is to be simply nothing for God, and to be sweetly content to be nothing, and to be recognized as nothing by others, to be set aside as useless, and under this, to be sweetly, patiently, resignedly content. But there is a step further; it is not only to know you are nothing, but to be willing that others shall take you at your word and treat you as nothing, and to be sweetly content to be so. But this is to die and we don't want to die, and the longer we live the less inclined we are to die, and the older and more useless we are, the more necessary we think we are. Here we see an old man all worn out, who can do nothing, clinging to life, waiting to do something yet. People are not content unless they are doing something, and yet what was the greatest work that was ever done—the Incarnation, when God became nothing—and what is He doing here in the Blessed Sacrament so still and silent, while others around Him are busy, striving, working to promote His glory? And what did Mary do to make her so lovely? She was nothing, she was content to be nothing, willing to remain in the house, cooking, scrubbing, washing, while the apostles went out into the world, preaching, converting, and making a noise. And what did Joseph do? He was nothing and content to be nothing. Children, pray for this grace, to love to be nothing."

Humility of this kind is the mother of giants. It will give the teaching Sister that broad view

of things that makes light of most difficulties. "One sees great things from the valley," says G. K. Chesterton, "only small things from the peak."

Finally, let the religious teacher do all her work *in God*. Her meditations and Holy Communions should imbue her soul with heaven and heavenly thoughts. All her actions should be for heaven. Let her spiritual reading, the lives of God's great saints urge her on to follow them by working in God, and she need not fear for the blessing of the Lord upon her efforts—and if the Lord blesses her work, all will be well. Should others envy her, or slander her for her success, she need not be afraid. If God is with her, her net will not tear, and she will bring all her pupils to their destined end, and her reward here and hereafter will be exceeding great.

"One with God is a majority," as an American orator said, and an earlier and greater has written, "Casting all your care on Him, for He hath care of you." If God is with the Sister, nothing is impossible for her, and she may say with Napoleon, "'Impossible' is a word to be found only in the dictionary of the fool." It would be folly for the religious teacher to

attempt her arduous task without God. But with God on her side, nothing is impossible.

THE LORD WILL PROVIDE

The cry, *For God, with God, in God*, may well be the watchword of the religious teacher. In the beginning of the World War, two warships were trapped in the Harbor of Messina. Outside the harbor a squadron of hostile ships was waiting, but the brave lads who were marooned on the ships that seemed to be doomed, *nailed* their flag to the mastheads so that whatever should betide the ships, their country's flag would not be hauled down.

In a similar way the Sister must make sure of her trust in the Lord. She will need the divine assistance to tide her over the disappointments that will be part of her lot. An experienced teacher has confessed that no method, however good, can work the miracles our enthusiasm is likely to expect. Divine Wisdom, Incarnate, could not find a greater work than the one we have set before us as our life's work: to get souls to love God and their neighbor. Let us remember, with all reverence, that Divine Omnipotence, Incarnate, failed most miserably

in direct visible results. Some measure of success will attend even our puny efforts, for "Behind us as before, God is, and all is well." For the rest there is consolation in the thought that the aim, if reached or not, makes great the life:

If great thy purpose, though thou fail
Thy life is not without avail.

A teacher who commits herself unswervingly to God's guidance, may, unknown to herself, accomplish great things for the Lord. This truth has been brought out very well by the Right Rev. Francis C. Kelley in the story *The Man Who Made Him*. Brother Ignotus was a Christian Brother whom everybody considered a failure. He was not well, enjoyed no special reputation for scholarship, and as for ability in the schoolroom, "he couldn't keep two cats." Sent to the Novitiate Community he failed as well in teaching as in picking grapes—he fainted three times in four days. Advised by the Master of Novices to take to prayer, he spent a great part of his time in the chapel, and prayed and prayed. His prayer was substantially this: "Lord, I confess that I have wasted my opportunities, squandered much of the time that Thou

hast given me, and stamped the word 'Failure' on my life. I am sorry for these things. For them I accept all the responsibility and all the punishment. But one favor I beg of Thee, O Lord! Make me to succeed in just one thing in all my life! And let me succeed, dear Lord, without knowing of my success!"

Not long after, an incorrigible student of his was to be dismissed as being a hopeless case. But the young man pleaded with Brother Ignotus, contending that he was determined to become a Brother. Upon the intercession of Brother Ignotus, who volunteered to coach him, he was permitted to remain at the junior Novitiate for a short period of trial. The novice turned over a new leaf, and under the guidance of Brother Ignotus he made good. But his tutor died before the end of his novitiate, without knowing what would be the result of his labors.

The novice turned out to be the most successful teacher that the Order of the Christian Brothers ever had. He became a famous college president, and "at his funeral a Judge, a Governor, and a Bishop attended." But he often confessed during his most successful years that under God he owed to Brother Ignotus all that

he was and had—his self-control, his scholarship, and his expert pedagogy. *And this was the Brother who was convinced that everybody was right in voting him a complete failure!*

WHY SOME TEACHERS FAIL

But this success would probably not have come to the Brother if he had not combined hard work with his prayers. Teachers themselves realize that ceaseless efforts are needed for attaining success. This may be seen from the results of a questionnaire submitted to the teaching Sisters of the Archdiocese of Philadelphia by the Rev. Joseph M. O'Hara, Superintendent of Schools. Father O'Hara explains that the causes of failures as here outlined are not given in the order of importance or even of frequency of occurrence. A brief comment is given after almost each statement. The causes of failure were said to be:

1. Lack of knowledge of the subject taught. *Rare.* However, in order to teach any grade successfully, it is absolutely necessary that the teacher have a greater amount of knowledge than she is obliged to impart in that grade.
2. Lack of professional training. *Not rare, but becoming rarer*—often made up for by study.

help of immediate Superior and others in the Community, teacher-meetings, lectures, etc.

3. Failure to keep up professional studies. Many reasons for this. See No. 18.
4. Failure to apply the training received in the professional school. *Too frequent.*
5. Personality. Some teachers have a repellent, harsh, and domineering manner. Some are too soft.
6. Lack of knowledge of child psychology—shown by
 - a. Want of sympathy, particularly with the dull and diffident—much fault-finding and little encouragement.
 - b. Inability to arouse interest.
 - c. Inclination to pass too rapidly to a new fact or idea before the child has thoroughly grasped what has been presented.
7. Lack of immediate preparation of *method* as well as matter. Difficulties with regard to discipline and possible relevant questions not always foreseen. No matter how long one may have taught, or how well the week's plan is arranged—there must be immediate preparation for the day's work.
8. Absence of a *definite* aim in *each* lesson. *Very frequent.*
9. Want of correlation and connection. Lessons given are often isolated. Each should be a link connecting the known with the unknown. *Very frequent.*
10. Information is sometimes mistaken for education. *Frequent.*

11. Inability to impart knowledge. Some teachers have acquired knowledge so easily and see it so clearly that they are unable to realize the difficulties of others. *Frequent.*
12. Timidity and a lack of confidence in oneself, due to a lack of encouragement. *Often true of young teachers.*
13. Classes too large or badly graded. *Comments unnecessary.*
14. Curriculum overcrowded.
15. The importance of reviews and drills neglected or overlooked. It is not the pages covered, but the amount assimilated that counts.
16. Lack of enthusiasm and resource.
17. Teacher not systematic or businesslike.
18. Lack of leisure. Training altar boys, running shows and musicals, counting collections, raising money, cleaning church and school. *A great evil and of frequent occurrence.*

CHAPTER XVIII

THE TEACHER'S READING

My book and heart shall never part.

—PRIMER OF 1814.

IT HAS been said that the principal deficiency on the part of our religious teachers is lack of background, lack of that richer knowledge which comes from broad and persistent reading. In consequence, there is too much reliance on the text-book, too much leaning on the opinion of others, and too little originality in views. The pupils of such teachers are inclined, after traveling for twelve or sixteen years along a one-track road, to be narrow, dogmatic and intolerant, the very reverse of the end and object of real education.

THE LACK OF BACKGROUND

The stock excuse given by Sisters for their lack of reading is the want of time, due to their many engrossing duties in the school and in the

house. A religious teacher of wide experience, Brother Leo, F.S.C., has given an apt answer to Sisters offering this excuse: "*You invariably have time for what you consider worth your time.* You have time to brush your teeth and eat your luncheon. You have time to make your meditation and recite your rosary. You have time to discourse unto edification when holy obedience calls you to the parlor. You have time—a little self-examination will convince you that this is a fairly accurate diagnosis—for at least a dozen things daily that you need not do, that are of no earthly or heavenly use to do, and at least a half dozen things that you would be immeasurably better off if you did not do. They all take time. Utilize that time, no matter how fragmentary, to form the Golden Hour of Reading."

Facts seem to bear out the truth of this frank criticism. We find side by side in the same Religious Community a few teachers who have read wisely and broadly, and many who are lamentably deficient in the scholarship that comes from reading. The Rev. Claude Pernin, S.J., contends rightly that many teachers never get the habit of reading. One who knows books,

one educated in their use, will read broadly and discriminatingly in the intervals of a busy life; one without this equipment may spend years of leisure in a library and be but little improved by his surroundings. Dr. Samuel Johnson had in mind this discriminating knowledge of books when he said: "Knowledge is of two kinds. We either know a subject ourselves, or we know where we can find information about it. When we inquire into any subject, the first thing we have to do is to know what books have treated of it."

With the teacher, reading should be a passion such as it was with Aristotle, whom Dante calls "the master of those who know." Aristotle paid as much as 72,000 sesterces for a few books of Aristippus. He trained his pupil Alexander the Great to love books so much that the great soldier would never, even on his most strenuous campaigns of war, be without books. He kept a copy of Homer under his pillow at night so as to have it on hand whenever he awoke. Cicero, the greatest orator of the Romans, tells us: "If you have a library, be satisfied and want no more." For the Sister the library should be, after the chapel, the best loved place

in the convent, or "the best workshop of the cloister," as the Blessed Francis of Fabriano puts it. The convent library should be in a very true sense a sanctuary, since it is to the library that the Sisters should retreat for new inspiration in their arduous tasks.

The convent library should also be a "sanatorium of the soul" as Osymandas described his library at Thebes. Montesquieu used to say that he had never known a pain or a distress which he could not soothe by half an hour with a good book. It is to the library that the Sister may well repair for healing and for strength. Her eyes may have been blinded by the garish light of the world's allurements. But in the gentle light proceeding from the books that contain the choicest thoughts of the best and wisest of men, she will learn to look at the passing world *in specie æternitatis*,—"from the viewpoint of heaven"—and she will return to her duties with the vision seen from the lofty heights of the saints. If she would be protected from the foul air of a sinful world, or guard against the germs that abound in the pestilential air of the modern city, she should breathe often the balmy and invigorating air that issues from

good books, and she will grow strong to withstand the noxious vapors that might otherwise make her sick unto death. St. Augustine and St. Ignatius Loyola were converted to the Lord by good reading, and thus are eloquent examples of the power of good books. The belief that books are indispensable for the Religious gave rise to the proverb, "A convent without a library is a fort without military supplies." Books and prayers are always associated with the religious life; witness the poet's tribute:

How I love the monks of the olden days,
Lost in books and rapt in prayers.

RECREATION AND SELF-IMPROVEMENT

The Rev. Leo L. McVay, of the Catholic Sisters College, has drawn attention to the fact that good reading provides an excellent opportunity for the overworked teacher to relax a little from the monotony of daily duties. By such relaxation, the central nervous system is kept in a normal and healthy condition, a prime requirement for professional success. As a tonic, then, to the nerves, and as a means of recreation, reading is a valuable contribution to our endeavors to offset the injurious effects of

nervous fatigue and jaded weariness. Mr. Leckey has well summed up other benefits of good reading: "Reading illumines dreary hours, stores the mind with pleasant thoughts, fills up unoccupied interstices and enforced leisures of an active life, makes one forget, for a time at least, anxieties and sorrows, and, if it is judiciously managed, it is one of the most powerful means of training character, of disciplining and elevating thought."

It should not be difficult to induce the religious teacher, who should be eager to develop to the utmost all her ability, to take an interest in books. All teachers realize the importance of the well-trained imagination. There is hardly a better means for developing the imagination than the reading of poetry. The teacher who is desirous of refining and ennobling her feelings and her heart, will find that the reading of the touching tale, of the martyr's story, and of the biography, will be most conducive to that end. The reading of well-written biographies especially, will prove a source of never-ending delight and untold usefulness. The teacher should read Wilfrid Ward's *Lives of Wiseman* and Newman, Snead-Cox's *Life of*

Cardinal Vaughan, Thompson's *Life of St. Ignatius*, Fr. Cuthbert's *Life of St. Francis*, Chesterton's *St. Francis of Assisi*, Justine Ward's *Life of Father Pardow*, Dr. Peter Guilday's *Life of John Carroll*, Brother Leo's *Life of St. John Baptist de la Salle*, John Talbot Smith's *Life of Brother Azarias*, Maud Monahan's *Life of Janet Erskine Stuart*—and she will glean from these books a wealth of information and inspiration which will assist her not only in training the children but also in developing her own character. She will see that her trials are the common trials of all men and women who would follow the path of duty and righteousness. The experiences in the lives of these leaders will be object lessons for her own guidance.

For instance, take just one paragraph from the *Life of Janet Erskine Stuart*, in which we are told how that great educator regarded the difficulties of our surroundings that so often hamper our work. Writing to a young nun, she said:

If you look to Sacred History, Church History, and even your own experience, which each year must add to, do you not see that God's work is *never* done in

ideal conditions, *never* as we should have imagined or chosen, but that God's own saints, wherever they are, have fixed their eyes upon Him, and tried to work out a perfect will, His, and their own locked in His. You do not know, He knows; you do not understand, He understands; you cannot, He can; and the one thing He cares about is not that you should fill the school with children, but that you should "work out a perfect will" and be a saint; that is what you came for. "Bernard, Bernard, wherefore camest thou hither?" Not to make a first-class boarding school for Britons, but to be a saint.

Again, should any teacher find that her training for the office of teaching has been defective, or that she lacks sufficient knowledge for teaching geography, history, or any other subject of the curriculum, she is in duty bound to take up a course of reading, and her leisure hours will thus be spent profitably for her own and her pupils' advancement.

But along one special line, each and every teacher must be reading continually, viz., along the line of education and pedagogy. The teacher will grow cold in her fervor, she will get into a rut, and adopt habits of teaching seriously at fault, unless she is on the alert to correct and improve her knowledge of pedagogy with the years of her active service. To perfect

her methods, she must study the experiences of the schoolroom in the light of pedagogical literature.

Catholic pedagogy is growing apace, and it cannot be denied that there is an improvement in teaching methods. But unfortunately some teachers would seem to be entrenched behind a Chinese wall; they are slaves to routine, being wedded to antediluvian method or lack of method. There may be reason for the teacher to put to herself a few searching questions: Have I kept pace with pedagogical literature? Have I been keeping abreast of what modern Catholic pedagogy is adding to the wisdom of the ages? Do I discuss pedagogical topics with my colleagues, or is pedagogy taboo with me? Have I read the latest Report of the Catholic Educational Association, or the current issues of our Catholic educational journals?

Writers and publishers seem just now to be making a special effort to supply the Catholic teacher with professional literature, and our School Sisters will do well to devote a large part of their leisure to the reading of the new books. The Rev. James Higgins has supplied our Catholic teachers with a serviceable book

on *The Fundamentals of Pedagogy*, in which he has evaluated some of the latest contributions of the new pedagogy. *The Considerations for Christian Teachers*, by Brother Philip, is a treasury of thoughts and reflections to encourage the teacher. Father Kelley has shown in his *Zeal in the Classroom*, how we should amid our professional activity not lose sight of the one thing necessary. The Archabbey Press, Beatty, Pa., has brought out an English edition of Dr. Willmann's *Science of Education*, and has thus made available for our teachers what European educationists have for decades considered the strongest defense as well as the most adequate exposition of the Catholic school system; and from it the teacher may learn how to appreciate for herself and how to defend against all onslaughts what we are proud to call the greatest religious fact in America. But these new books should not supplant the standard works on Catholic education by Bishop Spalding, Dr. James A. Burns, C.S.C., the Christian Brothers Azarias, Constantius, Chrysostom, by Dr. Thomas E. Shields, Dr. Patrick J. McCormick, and other Professors of the Catholic University.

All the reading that a teacher does, should be grist for her mill. She will find helpful pedagogical material not only in Shakespeare, but also in Booth Tarkington's *Penrod* and *Seventeen*, in Dickens' *David Copperfield*, and in such an unlikely place as Mark Twain's *Tom Sawyer*.

A TEACHER OF TEACHERS

Cardinal Newman ought to occupy a special, and perhaps even the first, place in the library of the Catholic teacher. Even his life is an inspiration to the teacher. Many years of his active life, both in the Anglican and in the Catholic Church, were given to the education of the young, and down to his dying hour his heart was in the projects to improve the schools for the English Catholics. Furthermore, in his many trials, the Cardinal displayed a rare strength of soul, and despite his extreme sensitiveness, he remained loyal to every cause that made for what was fair and just, and consequently the teacher may turn to his example for cheer in her dark hour. Newman suffered, like every teacher, many disappointments, but he bravely said, "I write for the future." And

similarly the religious teacher must often say to herself, "I am laboring for the future."

Among Newman's books, his *Idea of a University* ought to appeal particularly to the Catholic teacher. It is the great English classic on the philosophy of education. But it offers other attractions besides. To quote Arthur Quiller-Couch: "Let me say that of all the books written in these hundred years there is perhaps none you can more profitably thumb and ponder than *The Idea of a University*. It has missed to be appraised at its true worth. The book is so wise—so eminently wise—as to deserve being bound by the young student of literature for a frontlet on his brow and a talisman on his writing wrist."

But the complete works of the Cardinal should be in every convent library. Substitute the name of Newman for that of Homer in Pope's familiar advice and you have a golden rule for the Catholic teacher:

Be Newman's works your study and delight;
Read them by day and meditate them by night.

Newman's books will make our teachers, as far as modern English works can, worthy of their

high calling. The advice given to priests on this head by Canon Keatinge holds just as well for our Sisters:

For history, for doctrine in its popular rather than its scholastic form, for poetry, for devotional reading, we can go to Newman certain to draw a prize. For literary form and finish where shall we study anything more satisfying than his essays? To read a man's inmost thoughts, and to peer into the human soul and to explore all its puzzles and mysteries, where, since Augustine's *Confessions*, shall we go in preference to the *Apologia*? For honest wrath and righteous denunciation, where shall we find such scathing and invective as in the suppressed paragraphs of the Achilli lecture (in the *Present Position of Catholics in England*) beginning with the rhythmical lines: "You are a living proof that priests may fall and friars break their vows," while we must go back to Milton and the Elizabethans to recall a subject in dignity equal to *The Dream of Gerontius*. Take Newman's lecture on the Turks, the history of more than a thousand years sketched by a master's hand in less than a hundred pages. Take your atlas (never read history without an atlas), look for five minutes, say, while you are reading the first three pages, at the map of the world from the Bay of Biscay to the Yellow Sea of China; mark the three or four conspicuous places that he names, and you will have equipment enough for the magnificent panorama of history which he spreads out before us.

What the religious teacher will find most

attractive in Newman is, besides his perfect style, the unearthly and heavenly spirit of his works. When Newman warns us against the world with its sins, and its magic and deceptive charms, he speaks as one who has looked behind the veil that hides the supernatural from our gaze. The Cardinal is a messenger from beyond the grave. He condemns in no uncertain terms the present world and its ways, and keeps on repeating until his words ring in our ears: We are born for higher things; our home is not of this world; we have not here a lasting city, but seek one to come.

It is such other-worldliness that must animate the religious teacher if she would convince her pupils that all this world is but a fleeting show, and that it is merely the battleground where we are to achieve our heavenly crown. This is a hard doctrine for the child of the earth, but when it is told in Newman's persuasive manner, and in his musical English, we accept the doctrine of Christ Crucified so much more readily than when it is preached in the uncouth tongue of the barbarian.

HOW TO READ

Our teachers have sufficient experience in the schoolroom to be alive to the dangers of voracious reading, of swallowing books without making sure that their contents can be assimilated. Amid the deluge of newspapers, magazines, the short-lived literature of the day, and the multitude of encyclopedias, it is the duty of the educator to teach the art of ignoring most of what issues from the press. The dipping into all sorts of books and magazines, the passing, like the butterfly, from one interesting thing to another, is diametrically opposed to true education. Still, the practice of omnivorous reading is so general that the teacher cannot ignore it, and she may through her own teaching and example assist in converting a bad practice into a source of useful knowledge.

To prevent the mental dyspepsia and spiritual anemia that are said to result from omnivorous reading, the teacher should obey the rule, "Always read pen in hand." Every minute of our lives is precious, and we should therefore do our utmost to derive from the time given to reading the greatest possible benefit. "There is

a greater educational gain," says Jean Paul, "in writing one page than in reading a whole book." He might have added that writing that one page will also teach us how to read a whole book. Great writers have been known to copy whole books for the purpose of familiarizing themselves with the matter and the manner of classical authors.

If we read pen in hand, eager to note down anything remarkable either in point of style or matter, then our mind will always be active, and we shall never descend to that lolling state of mind of the novel fiend who merely gulps down the story, is after the plot, wants to know the end, and in consequence atrophies his mental faculties while cramming his fancy and memory.

For collecting her extracts and clippings, the teacher should have either a copy book, a scrap-book, or—best of all—a card file. Much attention was given formerly to this matter of collecting and filing extracts. Essays and even books were written on the art of making extracts, and there were models for commonplace books and scrap-books. Once the teacher begins to collect her quotations in a systematic

way, she will find that her treasures increase very rapidly in size and value.

THE GOLDEN HOUR OF READING

We believe that we shall render our teachers a real service by concluding the present chapter with Brother Leo's eloquent plea for the daily Golden Hour of Reading:

Every day reserve one hour—composed preferably of sixty consecutive minutes—for reading in one of the world's great books. It may be good old Thomas à Kempis or that Saint who truly had the feeling for literature, Augustine of Hippo; it may be a lyric of Keats' or a novel of Thackeray's, a play of Shakespeare's or an essay of Ruskin's; it may be a heart cry from Sophocles or a chuckle from Lamb. But read it, live it, enjoy it, ponder it, caress it, *absorb it*. And presently as the days roll into weeks you will find yourself turning to the Golden Hour and taking refuge in its depths with something of the happy anticipation and tenderness that are yours when the bell calls you to the holy place; and as the weeks cluster into months you will find new power and new beauty in everyday words and learn the way of them in written speech and relish the savor of them on the tongue, their music in the ear; and as the months fall into the procession of the years you will find your vision of life deepened and broadened and sweetened and your philosophy of life more sympathetic and more sure; and as the years pass in serried order

over your aging head, you will find more of God's love and God's beauty in the work of your hands and that work itself more fruitful, more profitable and more pleasing. From time to time little birds of rumor will perch for a fleeting second on your shoulder and whisper in your ear of difficulties you have unconsciously dissipated, of blessings you have unwittingly bestowed; of little thoughts of yours flung idly out that have taken root in aching hearts and blossomed as the rose, of tired eyes that meeting yours saw something there that kindled anew the glow of gladness and the light of God's own face. And then, mayhap, as your wearied limbs bear you down the sunset-crimsoned hill that leads into the valley of peace, you may sing of the feeling for literature as Petrarca sang of the voice of his beloved Laura:

Let me but hear once more that breath of day
Sound in my ears as in my soul it sounds;
Singing, it surely wounds
And slays wrath and disdain; its brooding note
Quells all things vile and dark; like frightened hounds,
Before that liquid gold they fly away.

CHAPTER XIX

THE TEACHER'S REWARD

*We live by hope
And by desire; we see by the glad light
And breathe the sweet air of futurity,
And so we live, or else we have no life.*

—WORDSWORTH.

A FEW years ago the United States Commissioner of Education brought out a bulletin on *The Tangible Rewards of Teaching*. The situation in the public schools was alarming, for 18,279 schools were closed because of lack of teachers, and 41,900 were taught by teachers characterized as "below standard, but taken on temporarily in the emergency." The shortage was traced chiefly to the low salaries paid, some teachers receiving as low as \$150 and \$200 a year. It was said at the time that the men and women who were making the Americans of the future were being treated with less consideration than the janitors who swept out the buildings in which the teachers were

employed. They were earning, on the average, less than the wages given to the scrubwomen employed in the public buildings of the United States Government. Normal-school graduates received less salary than street-sweepers; high-school principals and superintendents less than section foremen; country school teachers less for instructing the farmer's children than he paid his hired man to feed his hogs. Criticizing some striking trainmen, a prominent educator justly said: "Apparently, it pays much better to mind the train, than to train the mind." It was charged at the same time that while we lavish millions upon university buildings, we generally pay starvation wages to professors, so that our halls of learning resemble mostly very large shells with rather small fish inside them.

▲ TANGIBLE REWARDS

Teachers, who must earn their bread and butter, cannot regard their work as did Socrates who, as Udall tells us, "allowed not that any man should take money for teaching, and esteemed money so gotten to be a sacrilege." Stephen Leacock surmises that starvation wages for teachers are a relic of the times when the

teacher was clad in a somber brown gown, with a bowl at his girdle. Into this receptacle the pitying townspeople would cast lentils and peas and herbs, and such broken meats as were not required by the family's canine retainers.

At the present time the situation is somewhat improved, the average salary of elementary teachers being above \$1,000 a year, while the average salary of high-school teachers is \$1,677. Hence there is no longer the alarming shortage among the class of teachers who have been facetiously described as "mobile maidens meditating matrimony."

But for the religious teacher all this information has only an academic interest, since the tangible rewards of her work are and will always remain little enough. The financial remuneration doled out to the School Sisters is the merest pittance of pecuniary retribution, and for themselves personally they get merely food, scant raiment, and a cot for sleep and rest.

THE ENDOWMENT OF CONSECRATED LIVES

The 50,000 Religious teaching in the United States, if allowed an annual salary of \$500 over and above their simple, lowly expenses,

earn over \$25,000,000 per annum. If you capitalize the sum necessary to produce \$25,000,000 at five per cent. interest, you will find that it is \$500,000,000. That is what the poor Religious who glory in their poverty, are giving to Catholic education in this country.

The religious teachers of the country represent an endowment of consecrated lives that even in monetary value is greater than all that has ever been given by all the millionaires of the country to all forms of education. But all such material reckoning is futile. There is not gold enough in the world to secure the self-forgetful devotion of our School Sisters. The only coin in which the wonderful service of our Catholic Sisterhoods can be reckoned is the coin current in a kingdom beyond this world.

Our Sisters are espoused to Christ their King, and spend themselves for His little ones in the belief that by so doing they are promoting most effectively the growth of His kingdom:

Nothing avails us under the sun,
In word, or in work, save that which is done,
For the honor and glory of God alone.

They believe with St. Gregory that "We cannot offer any sacrifice to God which is equal to

that of zeal for the salvation of souls; which zeal and labor is of so great a merit before God that to give up all our goods to the poor, or to spend our whole life in exercises of all sorts of austerities, cannot equal the merit of this labor." Consequently they are supremely well-satisfied to spend their lives in leading the little ones to God, for they know that no life is a failure which is lived for God, while all lives are failures which are not lived for God.

Often, too, religious teachers experience the joy of God's presence. They feel that God is looking on them, and that His Heart is near to their heart. When it was a question of constructing an exterior and earthly tabernacle in which the Lord was only to dwell in figure, He deigned to send His Spirit to the two children of Israel, to whom He willed to confide the labor of its erection.¹ How much more will He aid and inspire the School Sisters who, upon His command, pass their lives in building for Him temples in which He intends to dwell substantially, and through all eternity! The religious teachers are, indeed, the Beseleel and Ooliab of souls. Let them have confidence, and their

¹ Exod. xxxi, 2-6.

reward will be great, both here and hereafter. The Great Teacher has promised that "whosoever shall give to drink to one of these little ones a cup of cold water, he shall not lose his reward." What, then, may they expect, who have given the little ones of Christ not a cup of cold water, but with great patience and labor have opened to them the streams of knowledge, human and divine? Indeed, "they that instruct many to justice shall shine as stars for all eternity."

SATISFYING A WOMAN'S CRAVING

Nor may we overlook the fact that the School Sister has the joy of satisfying that inborn craving of every woman to give her heart and life to children. The Right Rev. Francis C. Kelley has beautifully described this altruistic tendency of woman:

A woman's life is not her own, and a true woman knows it, for she is always looking forward to the day when it will become the possession of others. No, I do not mean a husband. I used the plural, so I do mean her children. Every child in need of care somehow appeals to her because of her own child, who, alas for some women, may be only a dream child. But all women, even those who have had chil-

dren of their own, have also their dream children. Even to little girls the doll is the lifeless attempt to give physical existence to dream children. So the woman's work for Christ centers around His little ones. Only the figure of a woman could dare replace the gentle Christ in that beautiful picture where, surrounded by children, He is blessing them one and all. Need I go further? The mission of Catholic women is the mission of continuing His work of blessing little children, of suffering them to come to Him, and of smiling in joy when they see Him blessing them again.

A Christian mother can bring up a family of children in the fear and love of their Divine Maker. But a School Sister can do much more in this regard, as a religious teacher herself explained: "Were I the mother of, say five or six children, I might perhaps bring these up in the love and fear of God—might make them models of Christian virtue and ornaments of society; but as a nun I have helped to mould the characters of hundreds and hundreds of Christian mothers, and taught them how, in turn, to bring up their children in the practice of Christian virtue. My influence for good has been a hundred times greater than it could possibly have been had I remained in the world."

But such a life demands heavy sacrifices and endless efforts. Yet it is a life of true great-

ness according to the standard of Christ: "Let him who would be chiefest among you be the servant of all." Service is the measure of true greatness; before God, he is the greatest who does the most of good. The human measure of a life is its income; the divine measure of a life is its outgo, its overflow—its contribution to the welfare of all.

But for all her invaluable service, the religious teacher receives only intangible rewards. Yet she may take heart from the fact that the best teaching in the history of the world has always been done for intangible rewards. In fact, anybody attracted to the teaching profession because of its material advantages would thereby stand disqualified for the kind of service expected of the true teacher. Even secular writers stress the fact that it is the intangible rewards that must attract the teacher. Thus Dr. Frank Crane writes:

Teaching is the most honorable occupation in which one can engage. It is the most self-respecting business on earth. In it one knows he is earning his salt if he is faithfully fulfilling his duties—he is justifying his existence among men; he is doing his bit for the state, and he is serving the Lord. No profession offers such constant inducement to be

honest, truthful, humane, and intelligent. The teacher has the most admirable of all opportunities for the development of high character. The teacher's influence I reckon to be the most far-reaching of all. No reform is of much value that is not begun with children. It is more honorable to teach school than to make money, or to hold high office, or to lead an army. The durable satisfactions of life come faster, in greater variety, and stay longer for the live and growing teacher than for any other human being except the teaching person called by some other name. The teacher has the greatest opportunity for intellectual advancement, for we learn more by teaching than we do by studying.

The money reward of teaching is not large, but the wise person will prefer to teach at half the salary he could get in any other calling. Teaching is hard work. But it is the kind of work that strengthens and constantly refreshes life, and does not exhaust life, when pursued in the right spirit.

PASSING ON A SACRED TRUST

It is the sublime privilege of the teacher to be called to pass on to the young the torch of civilization. We may apply to her what Roosevelt wrote shortly before his death: "All who give service and stand ready for sacrifice are torch-bearers. We run with the torches until we fall, content if we can pass them to the hands of other runners." She is the adminis-

trator of the foundations of our culture, and she may sow in the hearts of her pupils the seed that will germinate and grow and produce fruit a hundredfold for this life and the hereafter. The faithful teacher may look back with some satisfaction upon the years she has spent in the schoolroom. She may say with H. G. Wells' teacher¹: "For five and twenty years I have been giving sight to the blind; I have given understanding to some thousands of boys. My boys have learned the history of mankind so that the world is their possession. I have taught languages to make the past live again in their minds and to be windows upon the souls of alien people. I have had dull boys and intractable boys, but nearly all have gone into the world gentlemen, broad-minded, good-mannered, and understanding, and unselfish, masters of self, servants of men, because the whole scheme of their education has been to release them from base and narrow things."

Though astronomers can tell us the distance of each star from the earth, it is not given to any man to calculate the influence which a noble teacher may exert upon posterity. Hence the

¹ *The Undying Fire.*

teacher would fall from her high estate, and forget her immeasurable responsibility, if she yielded to the temptation to estimate her work by its pecuniary reward. Instead, the teacher should derive from her work a satisfaction greater than that obtained from most other employments. She comes into contact with the life of her pupils, and as our greatest joy is derived from the consciousness of having benefited others, the teacher rightly counts as a part of her compensation the continuing pleasure to be found in the knowledge that she is projecting her influence through future generations.

This phase of the teacher's reward has been brought out by A. C. Benson:

If the responsibility is great, the reward is great. A schoolmaster at the end of his career can look back upon an active, wholesome life, and need never question the usefulness of what he has been doing, even though he may lament that it was not better done. He must not look to great monetary rewards or large recognition of his work. He must acquiesce if the boys, to whom he seemed in their tender years so great and effective a man, come back and find him a tiresome, *borné* person with a narrow horizon and a limited stock of ancient stories. But he will have made many very real friends, and have met with much gratitude, which he will be conscious of not

having deserved. He may look back to having given his life to a noble work, and he may be abundantly thankful if he has made a few feeble feet firmer, caused a few timorous natures to be braver and stronger, helped a few boys to resist or conquer grave faults, and ruled a small community with diligence and harmony and happiness. He may have an abundant stock of bright memories, tender thoughts, and beautiful experiences; and he will be a very hard and dull person if he is not a little wiser, a little more thrilled with the mysterious wonder of life, a little more conscious of the vast and complex design of the world in which he has been permitted to play a real part.

We may truthfully apply to our Sisters the epitaph in a soldiers' graveyard in France: "For your to-morrow they gave their to-day." A chaplain who served a full term in the World War, said: "Because I was amazed to see many young men, of no settled religious convictions, leading decent—yes, noble—lives in the midst of grievous temptations, I was moved to make a quiet investigation of the reason for this. *Every time I found that a woman was at the bottom of it. And in many cases, when that woman was not the mother, she was a teacher.*" A teacher in commenting on this statement, added: "Is it not the better part of

our reward to make impressions on souls like that—even, in a lifetime, on one soul like that? This is our opportunity, this is our reward: To have part in fashioning the souls of men and women who will one day take the place of those we now revere—leaders of state; healers of the sick, interpreters of the law, both human and divine; scholars through whose research shall come new light to brighten and to bless the paths of others yet unborn.”

Sir Christopher Wren built St. Paul's Cathedral in London, and over his tomb in the Cathedral is the inscription: *Si monumentum requiris, circumspice*—“If you seek a monument, look around.” In the same way the finest monuments that the religious teacher can hope to rear are the temples of the Holy Ghost that she is building in the schoolroom.

A devoted priest used to pray: Lord, grant that my grave shall be visited by at least two men; one who will thank me for having helped him to preserve his heart from sin, and another who will thank me for having helped him to retrace his steps from the path of sin. May not the teacher pray for a similar reward? In this world we generally get what we deserve, and

we deserve only by giving—ourselves. The example of the Sister's willingness for disinterested service is of incalculable value for teaching her pupils the very finest kind of altruism.

TEACHING TEACHES THE TEACHER

It has been said by way of reproach: Thou that teachest another, teachest thou not thyself? But the very obviousness of the reproach would seem to imply the fact that teaching teaches the teacher. Every teacher is surprised to find that by imparting what she knows to others, she acquires knowledge of what she has been utterly ignorant of heretofore. If she would learn any branch of knowledge, she should take a pupil in that particular branch. The teacher who does not learn more from her pupils than they learn from her, is a failure. The best teacher is she who remains throughout her life a pupil eager to learn. There is no school of discipline more effective than that in which the teacher goes to school.

The need of devising the best possible means for succeeding in her work forces the teacher to take counsel with herself. Hence, she should be led to cultivate the interior life, and this is

undoubtedly of inestimable benefit for herself. The need, too, of being a model to her charges works steadily for her moral improvement. True, a high sense of professional duty may be a slow and gradual growth, and may require years for its perfect development. Yet the fruits thereof deserve all the striving. Again, the practice of associating so closely and intimately with the young during the period of their healthy growth is an important factor for preserving in the teacher, down through the years, a joyous and wholesome spirit. The Sister will find it helpful in this regard to think of her school not as a field to work in, but as a force to work with.

THE PUPILS' GRATITUDE

A sweet reward for the teacher is the gratitude of her pupils. Men especially seem to delight in recalling the benefits they received at the hands of their teachers. In March, 1923, the newspapers reported the celebration held by sixty men in New York to honor their teacher on the fiftieth anniversary of her service in the schoolroom. In the same schoolroom where they first toiled over the rough roads of the

three R's, the business and professional men again became boys to do honor to her who had, as they said, started them out on their successful careers. The old school building resounded with their cheers, and passers-by stopped in the rain to listen to the volume of melody as the "boys" sang their old school songs. For three hours the men, gray or silver-haired, went through the exercises that marked the routine of their school days. Under the tear-dimmed gaze of their old teacher, they were all at their places in the little desks upon which they wrote their lessons back in the 70's, 80's, and 90's, when the future was a thing of dreams. A major from the army, who, the teacher said, had been one of her best and quietest boys, sat beside a physician, who had been the champion fighter of the class. Behind them sat the Commissioner of Elections, and an eminent member of the bar, who had been destined for the medical profession but became a lawyer on the advice of his teacher after he had argued her out of a demerit mark.

But while appreciating the pupils' gratitude, the teacher should not make the mistake of striving to be "popular" with her charges. It

is much safer to be guided by the opinion the pupils will have of their teacher ten years after their graduation from school, than to trust the opinion they have of her while under her charge. The weak teacher may be "popular" because of the few demands she makes upon the time and energy of the children. But the discerning pupils will not esteem her, and all pupils will in their maturity regret her mistakes. But it is the severe, but just, teacher who is most esteemed in later life.

Gladstone illustrated this truth in telling of the dinner given in honor of his old Eton Master, Dr. Keate:

I suppose it to be beyond doubt that of the assembled company the vastly preponderating majority had been under his sway at Eton; and if, when in that condition, any of them had been asked how he liked Dr. Keate, he would beyond question have answered, "Keate? Oh, I hate him!" It is equally beyond doubt that to the persons of the whole of them, with the rarest exceptions, it had been the case of Dr. Keate to administer the salutary correction of the birch. But upon this occasion, when his name had been announced, the scene was indescribable. Queen and Queen Dowager alike vanished into insignificance. The roar of cheering never knew satiety nor end. Like the huge waves at Biarritz, the floods of cheer-

ing continually recommenced; the whole process was such that we seemed all to have lost our self-possession and to be hardly able to keep our seats. When at length it became possible, Keate rose: that is to say, his head was projected slightly over the heads of his two neighbors. He struggled to speak; I will not say I heard every syllable, for there were no syllables; speak he could not. He tried in vain to mumble a word or two, but wholly failed, recommenced the vain struggle, and sat down. It was certainly one of the most moving spectacles that in my whole life I have witnessed.

It is not often that the gratitude of pupils becomes so articulate as that. And teachers may consequently grow cynical about gratitude in general, like the man who said: "We seldom find people ungrateful as long as we are in a position to render them services." Yet our teachers may well remember that they make, as President Roosevelt put it, "the whole world their debtor; of them it can be said, as it can be said of no other profession save the profession of the ministers of the gospel themselves, if they did not do their work well, this Republic would not outlast the span of a generation." At a dinner given by the graduates of the Christian Brothers' Academy at Albany in 1913, the Governor of New York paid this high tribute to the

teaching profession: "I say that a teacher is the greatest man in the world, and I say so advisedly. Whoever is a teacher is doing greater work than the statesman or the soldier. Teachers make the world go on and grow better and better. All that there is in civilization, the world owes to its teachers."

WINNING IMMORTALITY

But our religious teachers are not seeking such loud praises of the world. They work in seclusion, "the world forgetting, and by the world forgot." They agree with Charles Lamb: "The greatest pleasure I know is to do a good action by stealth and have it found out by accident." They are not worried about the judgment of the world, but only about the judgment of God, which is based upon realities. Their deeds, and not the judgment of others, are their chief concern.

Still, they cannot wholly escape the praises of the world. In this they exemplify the seeming paradox: "He that saveth his life shall lose it, and he that loseth his life for My sake shall find it." The women who live only for themselves, live little lives; but those who stand

ready to give themselves for the advancement of things greater than themselves, find a larger life than the one they would have surrendered. Wendell Phillips gave expression to the same idea when he said: "What imprudent men the benefactors of the race have been. How prudently most men sink into nameless graves, while now and then a few *forget* themselves into immortality." We win immortality, not by remembering ourselves, but by forgetting ourselves in devotion to things larger than ourselves.

Canon Sheehan grows eloquent when he speaks of the immortality that the Sisters are winning for themselves: "Ah these wonderful nuns! The glorious vivandières in the march of the army of Christ! No stars bedeck them, or crosses; no poet sings of them; no trumpets blare around their rough and toilsome march and struggle; but some day the bederoll will be called, and the King's right hand will pin on their breasts the cross of His Legion of Honor." A similar esteem for our Sisters must have animated the priest and scholar who in his seventy-third year was delivering three lectures a day at a Catholic teachers' summer

school, for he said: "I would undergo any sacrifice to help these good women—they are the hope of the Church in this country."

Yes, our Sisters are offering the purest, the holiest, the most beautiful, and the most inspiring example on earth. It is the example of noble women who tear themselves from the world and its thousands of affections that they may do the work of the Master; who cultivate in themselves the virtues they would implant in the hearts of their pupils; women who combine their soul, heart, and intellect, that they may induce others to follow after them in their path of peace and good will to mankind. They are the agents in the hands of God for the noblest end that can be proposed—the moral improvement of our fellow-beings.

Such considerations of her sublime calling will prevent the teacher from making the esteem of the world or even the gratitude of her pupils the motive of her actions. In the face of the lack of appreciation of even her hardest efforts, she should remember that young people are often too thoughtless to realize the debt they owe their teachers. She should also reflect that the less gratitude she receives this side of the

grave, the greater will be her reward in heaven, if only heaven has been her chief incentive in teaching. And to meet her pupils in heaven, that surely will be the sweetest reward, and laboring to that end is labor well and profitably spent for herself and her charges.

FACING CRITICISM

This supernatural attitude toward her work will safeguard the teacher against the temptation of allowing unfavorable criticism to rob her of her peace of soul. Do what she will, she will be criticized; and perhaps the more good she does, the larger will be her share of criticism. This may be God's way to keep her humble and dependent on Him amid her successes. Cardinal Newman gave beautiful expression to this view in a letter to a friend: "*The Rambler is doing a great deal of good, and we cannot do good without giving offense and incurring criticism.*" It is well for us, my dear Capes, that we do not look for any reward for what we do in this world, for whether we do or not, we are sure not to get it; for what we do imperfectly or wrongly, affects the public ten times more than what we do well, even though the

good may be ten times as much as the amiss. But this is God's merciful dispensation to oblige us to look up to Him and lay up treasures above whether we will or no."

Cardinal Newman rightly believed men's praise to be a temptation, because it exposes us to the danger of valuing it too highly, and of losing some portion of that sensitiveness toward God's praise which is so elementary a duty. The Cardinal's prayer in this regard is a model for all of us:

O Lord, bless what I write and prosper it—let it do much good, let it have much success; but let no praise come to me on that account in my lifetime. Let me go on living, let me die, as I have hitherto lived. Long before I knew St. Philip, I wished "to be unknown." Let me more and more learn from Thy grace "to be scorned," and "to scorn to be scorned." Yet one or two things tease me, and, O Lord, help me—and, Philip, help me. (1) Let not the contempt which comes on *me*, injure the future of my Oratory—about which I am anxious, though I ought to put it, and do put it simply in Thy hands, O Lord. (2) And again, O teach men, for it is a subject which tries me very much just now (which I have prayed about, and have said Masses about), teach me how to employ myself most profitably, most to Thy glory, in such years as remain to me; for my apparent ill-success discourages me much. O my

God, I seem to have wasted these years that I have been a Catholic. What I wrote as a Protestant has had far greater power, force, meaning, success, than my Catholic works, and this troubles me a great deal.

. This note of sadness over apparent failure will seem strangely familiar to most teachers. It is another means employed by the Lord to make us trust in Him solely, but should at the same time not prevent us from laboring so hard as though all depended on ourselves. There is at times real danger lest the teacher, beset by critics and harassed by apparent failure, may lose all sense of perspective. In such dark hours the teacher might apply to herself what the Rev. C. E. Holland wrote for his brothers in the priesthood:

Priests are very well aware that they cannot please everybody. And they content themselves with striving to promote, as successfully as their abilities will allow, the work for which, in the whole-hearted generosity of their early days, they freely and gladly dedicated their lives—namely, the salvation of souls. And they feel convinced that when, in the end, the time comes for them to receive the reward of their labors, they will find that the efforts which netted them richest returns were not those which were exerted amid the noise and notoriety of public movements, but those which were wrought in the quiet obscurity of the confessional or at the lowly bedside of the poor.

Another method for dealing with unfair critics is the straightforward way of "Honest Abe" Lincoln: "If I were to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I mean to keep on doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right, would make no difference."

But the best method, after all, is to leave everything in the hands of God, and to labor to make ourselves worthy of His blessing. The teacher may truthfully say with the ancient Roman: "'Tis not in mortals to command success, but we'll do more, Sempronius—we'll deserve it." To preserve this serious view of her profession, she should ponder on the awful truth that it is either heaven or hell that she is earning for what she is doing for her pupils. With this truth before her mind, she will think more of her pupils' needs than of herself, and will thus render herself worthy of her sweetest reward—the success of her pupils.

THE PUPILS' SUCCESS

Some readers may be tempted to restrict the idea of the pupils' success to what is seen on the night of the school commencement. But we have in mind the school commencement merely as the scene whence the graduates must pass to the larger stage of the world to play their parts. The Rev. Daniel A. Lord, S.J.,¹ has brought out vividly the part that the Sisters play in both phases of the pupil's success:

Back stage, hot in heavy habits that were never designed for work among canvas wings, the Sisters, tired, flushed, but happy, watched the end of their year's work. The next day they too were to leave; some for the motherhouse, some for the summer courses at Catholic colleges, all eventually for the annual retreat.

The curtain dropped for the last time, and the boys and girls surged out to greet happy relatives, some with a quick good-by to their teachers, others thoughtless and forgetful of all except that for them school was at an end and they were free.

Yet, though few children came to thank them, and fewer still of that seething audience gave a passing thought to the Sisters back stage, all that was epitomized in the entertainment just concluded, and the diploma just conferred was credited by a higher Power to them. Because of their patient drilling some boy would rise higher in life. Later on some girl

¹ *Our Nuns.*

would come with the man who loved her, to seek out the Sister who had kept her feet straight in her youthful days. Some boy in the grip of temptation would remember her insistent lessons of loyalty to God and put sin ruthlessly behind him. Perhaps in some distant day a wanderer from the faith of his fathers would on his deathbed murmur the act of contrition she taught him, and by that childhood prayer open for himself the gates of eternal bliss. And perhaps before God's altar some young priest, in the full tide of his newly-received priesthood, would pause at the Memento to whisper the name of the nun whose lessons and prayers had first turned his eyes toward the service of the Sanctuary.

Her work, unrecognized, unappreciated, but heroic with the heroism of patient unselfishness and devotion to a high ideal, is one of the loveliest things in the Church to-day. She is the greatest asset of Catholic education. I crave your thanks for the teaching Sister.

The Rev. Robert Schwickerath, S.J., relates an incident of the life of Father Bonifacio, a distinguished Jesuit educator, who for more than forty years taught the classics. One day he was visited by his brother, a professor in a university, whom he had not seen for many years. When the professor heard that the Father had spent all the years of his life in the Order in teaching Latin and Greek to young boys, he exclaimed: "You have wasted your

great talents in such inferior work! I expected to find you at least a professor of philosophy or theology. What have you done that this post is assigned to you?" Father Bonifacio quietly opened a little book, and showed him the list of hundreds of pupils whom he had taught, many of whom occupied high positions in Church or State, or in the world of business. Pointing at their names, the Father said with a pleasant smile: "The success which my pupils have achieved is to me a far sweeter reward than any honor which I might have obtained in the most celebrated university."

Father Schwickerath justly adds to this account that "not all teachers have the consolation of seeing their pupils in high positions. It happens that the best efforts of a devoted teacher seem to be lost on many pupils. Even this will not discourage the religious teacher. He will remember that his model, Jesus Christ, did not reap the fruit which might have been expected from such a Master. Not all that He sowed brought forth fruit a hundredfold, not even thirtyfold. Some fell upon stony ground, and other some fell among the thorns, and yet He went on patiently sowing. So a teacher ought

not to be disheartened if the success should not correspond with his labors. He knows that one reward is certainly in store for him, the measure of which will not be his success, but his zeal; not the fruit but his efforts."

It is the prospect of this reward that inspires the devoted service of our Sisters. Not long ago, in distant Algiers, an American tourist visited the lepers' colony out of pure curiosity. These poor lepers were cared for by a Community of Sisters. The man was attracted by one of these self-sacrificing women because of her youth, beauty, and refinement, and to his surprise he learned that she was an American girl. Being introduced to her, he said: "Sister, I would not do this work for \$10,000 a year."

"No," said the Sister, "nor would I do it for \$100,000 nor a million a year."

"Really," said the stranger, "you surprise me. What, then, do you receive?"

"Nothing," was the reply, "absolutely nothing."

"Then why do you do it?"

The Sister lifted the crucifix that was pending from her rosary and, sweetly kissing it, said, "I do it for the love of Him, for Jesus

who died for the love of them and for the love of me. In the loathsome ulcers of these poor lepers I see the wounds of my crowned and crucified Saviour."

For the rest, we believe that the very choicest reward will be meted out to the School Sisters for that portion of their work that to human seeming is generally in vain. Our School Sisters may gain honor from their talented pupils; they will earn their bread (in a certain sense) by training the vast body of mediocre children; but they will merit heaven by the patient labors they devote to the dullards in their schools.

PART II

MORAL AND RELIGIOUS EDUCATION

CHAPTER I

NEED OF RELIGION IN EDUCATION

True religion is the foundation of society. When that is once shaken by contempt, the whole fabric cannot be stable or lasting.—EDMUND BURKE.

IT WAS a Protestant clergyman who said: “Schools without religion educate only from the ears up.” Schools without religion may, indeed, fill the head with information, but that is not education. Education is the development of the *whole* child as God made it—with body, intellect, and will. Develop the body and the intellect only, and you may get a strong and clever man, but you will not get a good man. To get a good man, *you must develop the will of the boy and give him character*, but you cannot do that without religion. Without religion you may develop certain natural virtues in the child, but you cannot develop the strong

character needed to withstand the fierce temptations of the world, the flesh, and the devil.

EDUCATING THE WHOLE CHILD

"Take religion out of the school," said the shrewd Napoleon, "and you will soon have your highways infested with robbers and cutthroats." The Duke of Wellington was a great soldier and esteemed physical prowess, but recognized the need of religion for complete manhood: "By teaching your children only the three R's, leaving out the big R of religion, you produce only a fourth R, rascaldom." Cardinal Newman was second to none in his admiration for knowledge, but knew that human learning is a poor defense in the hour of temptation: "Quarry the granite rock with razors, or moor a vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man."

Yes, only a character strong as steel and based on faith and religious principle can win out in the grim battle of life. A smattering of geography, or an acquaintance with physiology will not carry our children through life; but a

capacity for doing what they do not want to do, if it be a thing which needs to be done. They will later on have to do many things they do not want to, if their lives are going to be worth the living, and the sooner they learn to stand to their guns, the better for them, and for all those whose welfare will lie in their hands. The child cannot attain his eternal destiny if he has not a character firmly grounded on supernatural faith. Such a character is the one thing necessary of this life and the life hereafter. "Nothing matters but character," declares Father Vaughan, "in social life you are a visiting card; in politics you are only a vote; when you travel you are a ticket; in a hotel you are a number. But before God you are a character."

RELIGION NEEDED FOR THE NATION

While character is therefore important for the individual, it is no less important for the nation. Men of character are, in fact, the conscience of a nation. The Hon. Elihu H. Root declared in an address delivered in 1915 at the University of the State of New York: "Nations live or die according to the character of their people. Wealth, arms, munitions, discipline,

armies, navies—are all splendid services; but the character of the people, the character to which the children are growing, determines the life or death of the nation.”

Our country would do well to heed the warning of Father Vaughan: “Education divorced from religion is a word sapped of its meaning. Without religion you may train a fine animal, but not a fine human. If today there is a plentiful lack of character, is not the chief reason of it to be traced to the paganism in education? A country in which education is godless, arms a fickle mob instead of drilling a strong army.”

If it is true that “He who molds the character of the child, writes the history of the future,” the prosperity of our beloved country depends upon the inculcation of Christian principles when its boys and girls of today—the men and women of tomorrow—are seated at the desk of the schoolroom. The Catholic Church has made no greater contribution to the American nation than by adhering to its policy of erecting a Catholic school beside every Catholic church. Cardinal Manning says, “The heartless talk about teaching and training children in religion by their parents, and at home, and in the

evening when parents are worn out by daily toil, or in one day in seven by Sunday school, deserves no serious reply. To sincere common sense it answers itself."

Hence it would seem that parochial schools—that is, schools in which religion is taught and where character can consequently be trained properly—are needed for the good of the nation no less than for the good of the individual citizen.

But they are needed for the further reason that *not even the intellect of the children can be developed properly without religion*. Knowledge is the proper object of the intellect, but religion is the most important part of all knowledge. Hence we cannot have a complete education of the intellect without religion. If it is necessary for the child to know the world, it is even more necessary to know who made the world. Is it not against the fitness of things to tell the child all about the creature and nothing about the Creator; to tell the child about the stars, plants, and animals, and nothing about Him who made all these things?

Furthermore, if the school must teach the child how to make a living, is it not more im-

portant to teach the child *how to live*? But the child cannot learn how to live unless it learns that the first purpose of life is to know and love and serve God in this world, and to gain heaven in the next life. Hence the need of religious instruction. But this religious instruction may not be torn asunder from the rest of the knowledge imparted in school. All knowledge is one; all its parts belong together, and may not be torn apart without harm to the pupil. Religion is therefore the core subject of the elementary school, and all other subjects must be grouped around it and must be connected with it in a vital way.

But to *learn* religion is not enough. It must also be *practised*, and that daily. The school-day must therefore be so arranged as to allow opportunity for prayer and religious services. The teacher must be a model of religious living. Pictures and symbols in the schoolroom must suggest religious truths. The nearness of the parish church must show the intimate connection between church and school. The pastor's control of the school and his frequent visits must teach the children the respect due to their father in God. In a word, the atmosphere of

the schoolroom must be religious if we wish to develop in the children a vigorous religious life.

AN OLD DOCTRINE

Our doctrine about the need of religion in education is not new. *Parochial schools are founded upon the wisdom of the ages.* Down through the ages we find that Hebrews and Gentiles, Christians and Pagans, Catholics and Protestants agreed, at all times and in all places, that religion is of the essence of education. It was left for the French Revolution, which trampled upon so many human rights, to exclude religion from the schools. However, the American school continued nevertheless to insist that religion is the very life of the school. A change came when the pressure from sects and politicians led Horace Mann to suggest that the home and the Sunday school should provide for the religious education of the young. Yet he never doubted the need of religious education, for he confessed that "Greece fell when her gods became allegories; that Rome grew rotten when her people lost faith, and putrefaction followed the departure." But his good

intentions were powerless to prevent the consequences of his mistaken scheme.

Hence the wisdom of the Church in demanding that the command of Christ "Go ye and teach all nations" be carried out by placing "every Catholic child in a Catholic school." This policy of the Church is approved by enlightened statesmen who realize that religion is needed in American education if this country is to endure. United States Senator George Wharton Pepper said in an address delivered at Yale University: "There is no doubt in my mind that the Roman Catholics have the finest system of teaching possible, and I am positive that the time is coming when a move will be prompted to have each religion take care of the education of the children of its creed, just as the Roman Catholics are doing at the present time."

ORIGINAL SIN

The need of religion in education can be traced back to the doctrine of original sin. This doctrine is of basic importance for the teacher, as it should convince her that the work of education cannot be carried out with purely natural

means. Man must attain a supernatural end, that cannot be reached with merely natural means. Baptism is the first and most essential means for letting the child realize his supernatural destiny. But Baptism makes the child a member of the Church, and hence the teacher must recognize that true education is unthinkable apart from the influence and the control of the Church. True education begins with the supernatural grace of God, and the whole course of education must be vitally influenced thereby.

Consequently, the teacher will realize that the one-sided training of the intellect cannot be true education. *Knowledge is not virtue.* To train her pupils to acquire virtue, the teacher must needs train their will also. But in consequence of original sin, the will is weakened, and though Baptism sanctifies and strengthens the faculty, the will finds it extremely difficult to oppose effectively the concupiscence that is ingrafted in man. Therefore, the teacher will see the necessity for disciplining the will, and for training it through acts of obedience as well as of mortification and self-denial.

CHAPTER II

ESSENTIALS OF RELIGIOUS EDUCATION

Religion should envelop our pupils like an atmosphere which they should breathe as they do the air by which they live.

—LAURENTIE.

THE subject of religious instruction has been treated in an admirable way by Janet Erskine Stuart in the first chapter of her book, *The Education of Catholic Girls*. The whole chapter deserves to be read and re-read; but for our present purpose it will suffice to weave together some of the more important passages.

THINKING RIGHT THOUGHTS

It is a great stewardship to be entrusted with the training of God's royal family of children, during those years on which their after-life almost entirely depends, and "it is required among stewards that a man may be found faith-

ful." For other branches of education it is more easy to ascertain that the necessary qualifications are not wanting, but for religious instruction the qualifications lie so deeply hidden between God and the conscience that they must often be taken for granted, and the responsibility lies all the more directly with the teacher who has to live the life, as well as to know the truth, and love both truth and life in order to make them loved. These are qualifications that are never attained, because they must always be in process of attainment; only one who is constantly growing in grace and love and knowledge can give the true appreciation of what that grace and love and knowledge are in their bearing on human life: to *be* rather than to *know* is therefore a primary qualification. Inseparably bound up with it is the thinking right thoughts concerning what is to be taught.

1. To have right thoughts about God. It would seem to be too obvious to need statement, yet experience shows that this fundamental necessity is not always secure, far from it. It is not often put into words, but traces may be found only too easily of foundations of religion laid in thoughts of God that are unworthy of

our faith. Whence can they have come? Doubtless in great measure from the subtle spirit of Jansenism, which spread so widely in its day and is so hard to outlive—from vehement and fervid spiritual writers, addressing themselves to the needs of other times—perhaps most of all from the old lie which was from the beginning, the deep mistrust of God which is the greatest triumph of His enemy. God is set forth as if He were encompassed with human limitations—the fiery imagery of the Old Testament pressed into the service of modern and western minds, until He is made to seem pitiless, revengeful, exacting, lying in wait to catch His creatures in fault, and awaiting them at death with terrible surprises.

But this is not what the Church and the Gospels have to say about Him to the children of the kingdom. If we could put into words our highest ideas of all that is most lovely and lovable, beautiful, tender, gracious, liberal, strong, constant, patient, unwearying, add what we can, multiply it a million times, tire out our imagination beyond it, and then say that it is nothing to what He is, that it is the weakest expression of His goodness and beauty, we shall

give a poor idea of God indeed, but at least, as far as it goes, it will be true, and it will lead to trustfulness and friendship, to a right attitude of mind, as child to father, and creature to Creator.

Blessings upon the teacher who avails herself of the frequent opportunity of carrying the pupils' thoughts from the subject in hand up to God. Nature, for instance, should be interpreted as leading up to nature's God. Many of Father Tabb's little poems are admirable helps in this respect, since they are revelations of the God of nature. In general, the teacher should heed Father Faber's query: "Why not bring in the angels instead of fairies, and teach the wonders of nature in a Catholic and spiritual guise?"

2. Right ideas of ourselves and of our destiny. It is a pity that evil instead of good is made a prominent feature of religious teaching. To be haunted by the thought of evil and the dread of losing our soul, as if it were a danger threatening us at every step, is not the most inspiring ideal of life; quiet, steady, unimagina-
tive fear and watchfulness is harder to teach, but gives a stronger defense against sin than an

ever-present terror; while all that belongs to hope awakens a far more effective response to good. Some realization of our high destiny as heirs of heaven is the strongest hold that the average character can have to give steadiness in prosperity and courage in adversity. Chosen souls will rise higher than this, but if the average can reach so far as this they will do well.

3. Right ideas of sin and evil. In her study, *False Moral Standards of Children in Catholic Schools*, Marie Cecilia McGrath has discovered some interesting facts about the moral ideas of our children. Up to the age of fifteen, over fifty per cent of the children think—or believe they are supposed to think—that it is a sin to talk in school. Up to the age of sixteen, over sixty per cent consider it a sin to omit grace before meals; and over eighty per cent to omit their night prayers. At no age do less than ninety per cent think it is not a sin to cheat in school. Commenting on these figures, the Rev. Austin G. Schmidt, S.J., justly declared himself ready to defend the proposition that none of these things, even including cheating in school, is *per se* a sin. Religious teachers should be scrupulous to settle such questions on

the basis of fact rather than of whim or convenience.

It is possible on the one hand to give such imperfect ideas of right and wrong that all is measured by the mere selfish standard of personal security. The frightened question about some childish wrongdoing—"Is it a mortal sin?"—often indicates that fear of punishment is the only aspect under which sin appears to the mind; while a satisfied tone in saying "It is only a venial sin," looks like a desire to see what liberties may be taken with God without involving too serious consequences to self. It is also possible to confuse and torment children by stories of the exquisite delicacy of the conscience of the saints, as St. Aloysius, setting before them a standard that is beyond their comprehension or their degree of grace, and making them miserable because they cannot conform to it.

It is a great safeguard against sin to realize that duty must be done, at any cost, and that Christianity means self-denial and taking up the cross.

THE FOUR LAST THINGS

4. Right thoughts of the four last things. True thoughts of death are not hard for children to grasp; to their unspoiled faith it is a simple and joyful thing to go to God. Later on, the dreary pageantry and the averted face of the world from that which is indeed its doom, obscure the Christian idea, and the mind slips back to pagan grief, as if there were no life to come.

Right thoughts of judgment are not so hard to give if the teaching is sincere and simple, free from exaggerations and phantoms of dread, and on the other hand clear from an incredulous protest against God's holding man responsible for his acts.

But to give right thoughts of hell and heaven taxes the best resources of those who wish to lay foundations well, for they are the foundations for life, and the two lessons belong together, corner-stones of the building, to stand in view as long as it shall stand, and never to be forgotten.

The two lessons belong together as the final destiny of man, fixed by his own act, *this* or

that. And they have to be taught with all the force and gravity and dignity which befits the subject, and in such a way that after-years will find nothing to smile at and nothing to unlearn. They have to be taught as the mind of the present time can best apprehend them, not according to the portraiture of medieval pictures, but in a language perhaps not more true and adequate in itself but less boisterous and more comprehensible to our self-conscious and introspective moods. Father Faber's treatment of these last things, hell and heaven, would furnish matter for instruction not beyond the understanding of those in their last years at school, and of a kind which if understood must leave a mark upon the mind for life.

JESUS CHRIST AND HIS MOTHER

5. Right views of Jesus Christ and His Mother. For Catholic children this relationship is not a thing far off, but the faith which teaches them of God Incarnate, bids them also understand that He is their own "God who gives joy to their youth"—and that His Mother is also theirs. It is the reality that is the prerogative of the Catholic child. Jesus and Mary are real,

and are His own closest kin, all but visible, at moments intensely felt as present. They are in joy and in trouble, when everyone else fails in understanding or looks displeased there is this refuge, there is this love which always forgives, and sets things right, and to whom nothing is unimportant or without interest. Companionship in loneliness, comfort in trouble, relief in distress, endurance in pain are all to be found in them. With Jesus and Mary, what is there in the whole world of which a Catholic child should be afraid? And this glorious strength of theirs made perfect in child-martyrs in many ages, will make them again child-martyrs now if need be, or confessors of the Holy Faith as they are not seldom called upon, even now, to show themselves.

There is a strange indomitable courage in children, which has its deep springs in these divine things; the strength which they find in Holy Communion and in their love for Jesus and Mary, is enough to overcome in them all weakness and fear.

6. Right thoughts of the faith and practice of Christian life. And here it is necessary to guard against what is childish, visionary, and

exuberant, against things that only feed the fancy or excite the imagination, against practices which are adapted to other races than ours, but with us are liable to become unreal and irreverent, against too vivid *sensé* impressions and especially against attaching too much importance to them, against grotesque and puerile forms of piety, which drag down the beautiful devotions of the saints until they are treated as inhabitants of a superior kind of doll's house, rewarded and punished, scolded and praised, endowed with pet names, and treated so as to become objects of ridicule to those who do not realize that these extravagances may be in other countries natural forms of peasant piety when the grace of intimacy with the saints has run wild. In northern countries a greater sobriety of devotion is required if it is to have any permanent influence on life.

But again, on the other hand, the more restrained devotion must not lose its spontaneity; so long as it is the true expression of faith it can hardly be too simple, it can never be too intimate a part of common life. Noble friendships with the saints in glory are one of the most effectual means of learning heavenly-

mindfulness, and friendships formed in childhood will last through a lifetime. To find a character like one's own which has fought the same fight and has been crowned, is an encouragement which obtains great victories, and to enter into the thoughts of the saints is to qualify oneself here below for intercourse with the citizens of heaven.

PREPARING FOR THE BATTLE

A Sister of St. Joseph with a wide experience declares that teachers of Christian Doctrine and Church History are too often content to get the bare wording of facts. They are not sufficiently alive to the fact that the pupils must *do* in order to learn. Hence she urges that teachers should give their pupils more *problems* as to the actual bearing of the commandments; and to the older pupils, a background that will throw more into light the struggles of the Church as recorded in history. Many teachers are not as much interested in procuring *laboratory* material for impressive spiritual teaching as they are in cramming the memory.

To be well grounded in the elements of faith, and to have been so taught that the practice of

religion has become the atmosphere of a happy life, to have the habit of sanctifying daily duties, joys, and trials by the thought of God, and a firm resolve that nothing shall be allowed to draw the soul away from Him, such is, broadly speaking, the aim we may set before ourselves for the end of the years of childhood, after which must follow the more difficult years of the training of youth.

The time has gone by when the faith of childhood might be carried through life and be assailed by no questionings from without. A faith that is not armed and ready for conflict stands a poor chance of passing victoriously through its trials, it cannot hope to escape from being tried. "We have labored successfully," wrote a leading Jewish Freemason in Rome addressing his Brotherhood, "in the great cities and among the young men; it remains for us to carry out the work in the country districts and amongst the women." Words could not be plainer to show what awaits the faith of the children when they come out into the world; and even in countries where the aim is not so clearly set forth, the current of opinion mostly sets against the faith, the current of the world in-

variably does so. For faith to hold on its course against all that tends to carry it away, it is needful that it should not be found unprepared. The minds of the young cannot expect to be carried along by a Catholic public opinion, there will be few to help them, and they must learn to stand by themselves, to answer for themselves, to be challenged and not afraid to speak out for their faith, to be able to give "first aid" to unsettled minds and not allow their own to be unsettled by what they hear. They must learn that, as Father Dalgairns points out, their position in the world is far more akin to that of Christians in the first centuries of the Church than to the life that was lived in the Middle Ages when the Church visibly ruled over public opinion. Now, as in the earliest ages, the faithful stand in small assemblies or as individuals amid cold or hostile surroundings, and individual faith and sanctity are the chief means of extending the kingdom of God on earth.

But this apostleship needs preparation and training. The early teaching requires to be seasoned and hardened to withstand the influences which tend to dissolve faith and piety;

by this seasoning faith must be enlightened, and piety become serene and grave, "sedate," as St. Francis de Sales would say with beautiful commentary. In the last years of school or schoolroom life the mind has to be gradually inured to the harder life, to the duty of defending as well as adorning the faith, and to gain at least some idea of the enemies against which defense must be made.

It is something even to know what is in the air and what may be expected that the first surprise may not disturb the balance of the mind. To know that in the Church there have been sorrows and scandals, without the promises of Christ having failed, and even that it had to be so, fulfilling His word, "it must needs be that scandals come," that they are therefore rather a confirmation than a stumbling-block to our faith, this is a necessary safeguard. To have some unpretentious knowledge of what is said and thought concerning Holy Scripture, to know at least something about rationalism and other phases of current opinion is necessary, without making a study of their subtleties, for the most insecure attitude of mind for young people is to *think they know*, in these difficult

questions, and the best safeguard both of their faith and good sense is intellectual modesty.

Without making acquaintance in detail with the phenomena of spiritualism and kindred arts or sciences, it is needful to know in a plain and general way why they are forbidden by the Church, and also to know how those who have lost their balance and peace of mind in these pursuits would willingly draw back, but find it next to impossible to free themselves from the servitude in which they are entangled. It is hard for some minds to resist the restless temptation to feel, to see, to test, and handle all that life can offer of strange and mysterious experiences, and next to the curb of duty comes the safeguard of greatly valuing freedom of mind.

Curiosity concerning evil or dangerous knowledge is more impetuous when a sudden emancipation of mind sweeps the old landmarks and restraints out of sight, and nothing has been foreseen which can serve as a guide. Then is the time when weak places in education show themselves, when the least insincerity in the presentment of truth brings its own punishment, and a faith not pillared and grounded in all honesty is in danger of falling. The best

security is to have nothing to unlearn, to know that what one knows is a very small part of what can be known, but that as far as it goes it is true and genuine, and cannot be outgrown, that it will stand both the wear of time and the test of growing power of thought, and that those who have taught these beliefs will never have to retract or be ashamed of them, or own that they were passed off, though inadequate, upon the minds of children.

CHAPTER III

INCULCATING HABITS OF PIETY

Take prayer out of the world, and the bond between God and man shall be torn asunder, and the tongue of the child, telling his needs to His heavenly Father, shall be struck dumb.

—GUSTAV THEODOR FECHNER.

BROTHER CHRYSOSTOM, F.S.C., has well said that the soul of education is the education of the soul. To train the pupil to devotion is of the essence of religious education. This training must begin early, for the human soul is by nature Christian and inclined to devotion, and of no period of life is this more true than of childhood, as Wordsworth shows so beautifully in his *Ode on Intimations of Immortality*:

Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar;

Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, Who is our home:
 Heaven lies about us in our infancy!
 Shades of the prison-house begin to close
 Upon the growing Boy,
 But he beholds the light, and whence it flows,
 He sees it in his joy;
 The Youth, who daily farther from the east
 Must travel, still is Nature's priest,
 And by the vision splendid
 Is on his way attended;
 At length the Man perceives it die away,
 And fade into the light of common day.

THE SOUL OF EDUCATION

The teacher will therefore consider it her duty and privilege to introduce her pupils into a life of prayer. The Holy Ghost, the Master of prayer, is living and acting in the pupils, and will assist the natural weakness of the child. Even if the child does not understand every word of the prayers that he must learn, he is conscious of speaking to the Invisible God, and the Guardian Angel will make up for the defects of his lisping. The perfect rendition of vocal prayer must be the aim of the teacher. Yet, asks Sister Assisium, is it a rare thing to hear,

even from adults educated in Catholic schools, such expressions as, "In the name a' the Father, an' a' the Son, an' a' the Holy Ghost"; "hallow' be Thy name"; "frut a' the womb"; "Mother a' God"; "us 'inners"; "Father a'mighty"; "wuz conceived," etc., and the like ad infinitum? With meticulous care we train the child that is to deliver an address or a recitation in public—shall we be less anxious for perfection when the address is to be made to God, and before the Court of Heaven? The remedy lies mainly, but not wholly, with the teachers of the primary grades—it is drill, constant drill, not only in the elemental sounds but in those phrases that roll all too glibly off the tongue, to the detriment of the raftering consonants and the opening vowels of our beautiful English tongue.

ASSISTING AT MASS

The pupils must be taught their daily prayers, and trained also in the practice of the good intention and in the habit of ejaculatory prayers. In an age when the home is largely failing in its prime duties in this regard, the school is called upon to repair as far as possible the defects of the mother's upbringing. Special at-

tention must be given to training the children in the proper assisting at Mass. The Rev. Peter C. Yorke, D.D., has brought out a special Mass book for children, and has thus supplied a ready means to the teacher to train her pupils in this regard. In the 1917 Report of the Catholic Educational Association¹, Father Yorke describes the main features of his system as follows.

The children assemble in church at the hour for their Mass, and, kneeling down, they make their preparation, which consists of what the priest recites at the foot of the altar. Sometimes a priest may act as reader, sometimes a teacher, sometimes a parishioner. All that is necessary is that he read slowly and clearly, and keep his wits about him. He should have nothing to do with the discipline of the children, as his office of reader will need his whole attention.

Having finished the Preparation, the organ gives the tune for the Introit, and at that signal the celebrant enters the sanctuary; the children stand and immediately begin the Introit hymn. When the celebrant has arranged the chalice, and has come to the foot of the altar (which

¹ Pp. 180-181.

should be done in the interval between the first and second verses), the children kneel and continue the hymn. By the time the celebrant has read the Introit, the children have finished, and immediately the reader begins, "Lord, have mercy," which is continued alternately by the boys and girls. In like manner the Gloria is said, the celebrant timing himself not to go ahead of the children—a difficult task in the beginning, especially for nervous persons.

After the Gloria the reader recites the Collect from his Missal, and then follows with the Epistle for the day. By this time the celebrant has finished the Gradual, and, as the book is changed, the children rise and sing their Gradual verse. After the Gospel the celebrant turns to the children, reads the Gospel in English, makes the announcements, and gives the instruction.

The reader begins with the celebrant, "I believe in one God," which the boys and girls continue alternately. Here it will be especially necessary for the celebrant to time himself so that he may not genuflect at the *Incarnatus* before the children have come to it. During the Offertory the children sing their hymn, and the reader begins the Preface with the celebrant.

The children recite the Sanctus, and there is silence until after the Elevation, when they sing a hymn to the Blessed Sacrament.

The "Our Father" is recited in chorus, and the Agnus Dei by the boys and girls alternately. At the Domine Non Sum Dignus they may sing three times the little hymn, "O Lord, I am not worthy." Then they sing the anthem set for the Communion; the reader recites the Postcommunion, and there is silence to the end of the Mass, when the children sing a hymn of thanksgiving.

You see at once that the children are kept going all the time, and all the time they are following with the priest. You see, too, it requires perfect drill because if this way of attending Mass is not done with precision it degenerates rapidly into a riot.

This method of attending Mass bears an unmistakable likeness to the so-called *Missæ Recitata* approved by the saintly Pope Pius X. How heartily our present Holy Father, Pius XI, approves of the Liturgical Mass may be gathered from the fact that on the occasion of the Eucharistic Congress² he himself celebrated the

² May, 1922.

Missa Recitata together with 15,000 faithful in St. Peter's. The following morning Cardinal Laurenti did likewise with the Catholic students gathered in San Clemente. If the Latin Missal is used for the *Missa Recitata*, all the responses of the acolyte, plus the parts sung by the choir at High Mass, are recited aloud with the celebrant. In the vernacular the entire Mass may be recited aloud, except the actual words of consecration. It is desirable that, apart from the responses made to the priest by all in common, there should be a leader, and preferably a first and second "choir" alternating for the other parts.

THE SACRAMENT OF PENANCE

The Sacrament of Penance is one of the most important educational instruments of the Church. Its very form demands thorough self-training. The examination of conscience is a serious attempt to arrive, with the help of God, at self-knowledge. Confession itself is an act of humiliation and self-denial. The confessor must judge the penitent according to the objective requirements of the Law, and so prevents us from deceiving ourselves. By instructing us, he directs us aright; and by consoling us, he

cheers us on the hard and narrow path. Nor may we overlook that the sacrament itself sanctifies us and constitutes a step forward toward a better life. While the sacrament is educationally important for all of us, it is most important for the child, for even though he may not have committed any grave offense, he must be trained to self-knowledge so as to forestall the forming of bad habits. John Gerson declares that the reformation of the Church must begin with the children, and that the Sacrament of Penance is their safest guide to Christ.

Hence the teacher will consider the instruction for confession one of her most serious duties. She must prevent the children from being mechanical in reciting the prayers or in confessing their sins, as this fault would eventually beget an aversion for the sacrament. She should train the pupils to be orderly in examining their conscience, and to consider in due order the commandments of God and the Church, the capital sins, and finally the duties of their state in life. Mistakes have been made by teachers by exaggerating certain faults, or by making crimes out of peccadilloes. The teacher must therefore be thoroughly grounded in the

knowledge of what constitutes a sin. Habituating the pupils to examine their conscience daily will be the best safeguard for their future confessions.

Contrition is the principal part of the sacrament, and the teacher must make sure that her pupils know what motives are necessary for contrition. Nor should she be satisfied with imperfect contrition. *The Golden Key of Heaven* will teach her and her pupils how to make acts of perfect contrition. The firm purpose of amendment will go hand in hand with contrition, and depends upon it for validity. The children should be instructed to make definite resolutions that deal with definite offenses.

The teacher should not encourage the children to read their sins in the confessional, except in case of need for a general confession or for the first few confessions of very dull pupils. It is a matter of grave import to explain the seal of confession, and the duty of perfect sincerity toward the confessor.

HOLY COMMUNION

It is Holy Communion that gives to Catholic education its peculiar character of supernatural

beauty and efficiency. As an educational instrument, Holy Communion is without an equal. Our teachers justly treasure it, and confidently resort to it after all other means have failed. Let the teacher, then, train her pupils to receive Holy Communion frequently and worthily, and she will thereby bring them into vital contact with God Himself. The grace of supernatural power will pass into their souls and bodies, just as the sap rises from the vine into its branches. Holy Communion is the Bread of Life and the Food of Angels, and the most effective cure for those ills that have their source in the animal nature in man. If the teacher will herself regard the Eucharistic Lord as her best Friend,¹ she may hope to train also her pupils to turn to Jesus in the Blessed Sacrament for help in their every need, and to prize Holy Communion as their strongest aid in the hard and long fight against sin and its charms. The teacher may be encouraged in this hope by considering some of the experiences with frequent Communion recorded by the students of Notre Dame University in the Religious Survey conducted by

¹ See above pp. 72 ff.

the Rev. John F. O'Hara, C.S.C., during the scholastic year 1922-23. To quote the students:

"Daily Communion has transformed me from a spineless jelly-fish into a man."

"It has invested me with a holy strength for use in the persistent combat with evil and temptation. Glancing backward I see a record of advance against a vice that exactly follows my increase in devotion toward the Blessed Sacrament."

"Frequent Communion has made me realize that genuine happiness exists on this earth only when a man's heart is fed with the Body and Blood of Our Blessed Lord. Arguments against this idea are only means of self-deception."

"Before I 'came back to the Church' I could not break the sin of impurity, because the devil is stronger than I am. I won with God's help. Frequent Communion has made me look every man straight in the face."

"It has given me greater spiritual strength and energy."

"It has given me the power to banish impure thoughts, for which I had a seemingly unconquerable desire before I began daily Communion."

"The fact that I went to Communion this morning and am going again to-morrow always comes to my mind when I am tempted, and I lose all desire for sin. Lately I have been able to see and compare the emptiness and folly of worldly pleasures with the great rewards of true faith and industry, and I lose all desire for the former and resolve to pray harder for the latter."

"Frequent Communion is a fine stimulus for a person to be good. If it were not for frequent Communion I should be in a frightful spiritual state."

"I am not so afraid of myself as I used to be, nor am I so afraid of what others will think of me."

"As a result of daily Communion I am more careful of the language I use. I go to Communion not because I am good, but because I want Jesus to *make me good.*"

This list of quotations could be much extended. But even the few extracts will encourage the School Sister in her endeavors to promote frequent Communion.

CHAPTER IV
TEMPERAMENT AND CHARACTER
TRAINING

*All men that are ruined, are ruined on
the side of their natural propensities.*

—EDMUND BURKE.

TEMPERAMENT, as used here, is the excitability of the feelings and of the will, or, rather, the manner in which the soul is excited to feel and to will. The original names given to the four temperaments are derived from the views of the old schools of medicine. According as the blood of the arteries, or the blood of the veins, or the gall, or certain acids were thought to predominate in a person, they spoke of the *sanguine*, the *melancholy*, the *choleric*, and the *phlegmatic* temperament. Some modern educationists have poked fun at this division, yet have failed to date to offer an adequate substitute. The four temperaments still remain a fairly good foundation for pre-

liminary observation, especially as each of the four subdivides itself easily into two types—the hard and soft—re-forms itself easily into some cross-divisions, and refuses to be blended into others.

MEANING OF TEMPERAMENT

The characteristics of the four temperaments as summarized by Elise Flury are the following:

“1. The sanguine temperament. Quick but superficial excitability without durability. *Consequences*: great mutability of feeling, liveliness, abandonment to varying impressions, great activity of the fancy, much enterprise without perseverance. *Faults*: vanity, fickleness, frivolity, distraction, love of pleasure, love of mischief, roguishness. *Virtues*: good-nature, affability, cheerfulness. *Physically* this temperament manifests itself by quick circulation, great mobility, bright, unsteady look, quick walk, pleasant exterior.

“2. The melancholy temperament. Slow but deep excitability, retiring, absorbed in itself, inclined to solitude, undecided, unpractical in life, timid, suspicious, distrustful; unpleasant

occurrences are long remembered and leave a sadness behind; resolutions once made are tenaciously kept. *Bright side*: much and deep thinking, fidelity, perseverance, patience, resignation. *Dark side*: inclination to solitude and retirement, suspicion, fault-finding, hesitation. *Physically* this temperament shows itself by the preponderance of the middle brain, excitable nerves, a tendency to self-contemplation, dull expression of the eyes, slow walk.

“3. The choleric temperament. Quick and deep excitability of feelings and aspirations, perseverance, energy, lively interest, sagacious understanding for everything that furthers self-interest, impetuous in confronting obstacles, irascible. *Bright side*: frankness, high-mindedness, courage, bravery, perseverance. *Dark side*: presumption, self-will, audacity, imperiousness, anger. *Physically* this temperament shows itself by a preponderance of the cerebellum, by sharply defined and expressive features, penetrating look, firm walk.

“4. The phlegmatic temperament. Slow excitability, without depth; perception neither quick nor deep; no great capacity for compassion, friendship, or passion; weighs everything,

is circumspect, quiet, kind toward everybody. *Bright side:* careful in judging, prudent in action, adaptable in society. *Dark side:* inclination to laziness and good living, love of ease, a nature difficult of access when general interests are at stake. *Physically* this temperament shows itself by a slow circulation, a lazy nervous system, weak muscles."

Each temperament is in itself good. The teacher has only to encourage and foster the good side, and to suppress the bad. Hence it will not be amiss to give a few directions for dealing with the different temperaments.

DEALING WITH THE DIFFERENT TEMPERAMENTS

The sanguine child is cheerful and responds most readily to the efforts of a cheerful teacher. The teacher may be playful at times in dealing with such a child, but must at the same time make him keep his place for the purpose of preventing his growing impudent and presumptuous. Nor should the teacher be severe in adjudging his offenses, for these faults are the result of thoughtlessness rather than of malice. The sanguine child finds it difficult to concentrate, and the teacher must consequently remove

as far as possible the occasion of distraction. The sanguine child demands that the instruction be pleasant and attractive, and welcomes sallies of humor and blackboard drawings and other didactic helps as offering a relief from the monotony of recitation periods. He is not fond of frequent reviews, but requires them if he is to make progress in his studies. Order is another thing that the teacher must insist on particularly, and that with regard to starting as well as finishing a task. Nothing should be left half-done. No new book or game should be started before the old is completed. It will require special attention to train such a child to be truthful, for with his fondness of exaggeration a habit of lying is easily formed. Another temptation of the sanguine child is his inclination to pilfer food and other things. His pockets are often a veritable curiosity shop. In her reprimands the teacher must take care so as not to offend the child's keen sense of humor. Undue severity would merely engender a suspicious state of mind. With proper treatment the sanguine child is the joy of the teacher and the school.

To succeed with the choleric child, the teacher

must needs command his respect. While she may expect love of the sanguine child, she will succeed best with the choleric pupil if she commands his respect. The pupil must be convinced that his teacher controls perfectly the subject matter of the course of study. Hence it is that diffident or mediocre persons fail so often in the attempt to teach choleric children. The teacher must likewise be firm in dealing with such pupils, and slow to give orders; but once given they must be irrevocable. Preachments are worse than useless. But give the pupil an occasional word of praise and an opportunity for demonstrating what he can do, and you will stimulate him to do his best always and everywhere. The impudence, stubbornness, and pride that are so natural for the choleric child, must be taken in hand early and attacked resolutely. If the teacher can remove these basic defects of the choleric temperament, she may have the happiness of seeing heroic acts of virtue. She will see Saul changed to Paul. He will perform his duty out of noble motives, will study his lessons in the conviction of their need and great benefit, will be loyal to all promises made, and will defend his convictions irrespective of con-

sequences. Here is the foundation for leadership and splendid activity in behalf of the cause of God.

A rare delicacy of feeling is required for dealing properly with the melancholy child. Nagging may estrange him forever from the teacher. Being fond of isolation and seclusion, the child must be stimulated to love work and activity; and being inclined to sadness, he must be brought to realize the pleasures of social intercourse and merry games. Given the proper treatment, the melancholy child may develop a high degree of moral power and intellectual strength.

The phlegmatic child is frightened by the prospect of great efforts. The teacher should therefore cut up his large tasks into small portions. If the whole task is presented to the child at once, his will is liable to fail him. But if the same amount of work is duly apportioned, allowing for intervals of rest, the phlegmatic child may collect energy enough to succeed. The weakness and slowness of the phlegmatic child try the teacher's patience. The phlegmatic child is rarely very gifted, and the phlegmatic man is still more rarely known for scholarly

achievement. But the temperament offers the advantage that what has been learned, will probably remain in the memory for life. Praise and blame are equally ineffective with the stolidity so characteristic of this temperament. Consequently the teacher may find corporal punishment the only means for correcting persistent laziness. The phlegmatic child is hardly liable to overwork himself, and cannot be relied upon to use his leisure, except under compulsion, for useful pursuits. Left to himself he will simply be inactive. Even while at work, his efforts are not such as to fatigue him, and he is certain to rest a great deal even during the hours assigned to work. Because of the coldness of this temperament, the phlegmatic child is rarely grateful or appreciative, and hence his teacher must rest content with the consciousness of having done her duty.

CHILDREN OF "YES" AND CHILDREN OF "NO"

In her book, *The Education of Catholic Girls*, Janet Erskine Stuart describes very well the striking division into assenting and dissenting temperaments, children of *yes* and children of *no*; a division which declares itself very early

and is maintained all along the lines of early development, in mind and will and taste and manner, and in every phase of activity. And though time and training, and the schooling of life may modify the expression of the division, yet below the surface it would seem only to accentuate itself, as the features of character become more marked with advancing years. Where it touches the religious disposition one would say that some were born with the minds of Catholics and others of Nonconformists, representing respectively centripetal and centrifugal tendencies of mind; the first apt to see harmony and order, to realize the innermost truth of things that must be as they are; the second born to be in opposition and with great labor subduing themselves into conformity. They are precious aids in the service of the Church as controversialists when enlisted on the right side, for controversy is their element. But for positive doctrine, for keen appreciation, for persuasive action on the wills of others, they are at a disadvantage.

Sometimes the Nonconformist temperament is the greatest of safeguards, where a Catholic child is obliged to stand alone amongst uncon-

genial surroundings, then it defends itself doggedly, splendidly, and comes out after years in a Protestant school quite untouched in its faith and much strengthened in militant Christianity. These are cheerful instances of its development, and its advantages; they would suggest that some external opposition or friction is necessary for such temperaments that their fighting instinct may be directed against the common enemy, and not tend to arouse controversies and discussions in its own ranks or within itself. In less happy cases the instinct of opposition is a cause of endless trouble, friction in family life, difficulty in working with others, "alarums, excursions" on all sides, and worse, the set attitude of distrust toward authority, which undermines the foundations of faith and prepares the mind to break away from control, to pass from instinctive opposition to antagonism, from antagonism to contempt, from contempt to rebellion and revolt. Arrogance of mind, irreverence, self-idolatry, blindness, follow in their course, and the whole nature loses its balance and becomes through pride a pitiful wreck.

The assenting mind has its own possibilities for good and evil, more human than those of

Nonconformity, for "pride was not made for men," less liable to great catastrophes, and in general better adapted for all that belongs to the service of God and man. It is a happy endowment, and the happiness of others is closely bound up with its own. Again, its faults being more human are more easily corrected, and, fortunately for the possessor, punish themselves more often. This favors truthfulness in the mind and humility in the soul—the spirit of the *Confiteor*. Its dangers are those of too easy assent, of inordinate pursuit of particular good, of inconstancy and variability, of all the Humanistic elements which lead back to paganism. The history of the Renaissance in Southern Europe testifies to this, as it illustrates in other countries the development of the spirit of Nonconformity and revolt. Calvinism and a whole group of Protestant schools of thought may stand as examples of the spirit of denial working itself out to its natural consequences; while the exaggerations of Italian Humanism, frankly pagan, are fair illustrations of the spirit of assent carried beyond bounds. And those centuries when the tide of life ran high for good or evil, furnish instances in point abounding with in-

terest and instruction, more easily accessible than what can be gathered from modern characters, in whom less clearly defined temperaments and more complex conditions of life have made it harder to distinguish the characteristic features of the mind. To mention only one or two—St. Francis of Sales and Blessed Thomas More were great assentors, so were Pico della Mirandola and the great Popes of the Renaissance; an example of a great Nonconformist is Savonarola.

THE TEACHER'S TEMPERAMENT

What has been said so well by Mother Stuart is true of the teacher no less than of her pupils, and for studying herself the School Sister may use the division into children of *yes* and children of *no* as well as the more familiar one of the four temperaments. The Sister, however, must not forget that the same temperament will vary with the different age periods, though its basic characteristics remain the same. Again, she should bear in mind that each temperament offers advantages as well as disadvantages with regard to the teaching office.

For instance, the teacher possessed of a

sanguine temperament would seem to be well-equipped for her office. With her affectionate heart she can enter readily into the joys and sorrows of her little ones. She loves her calling, for she delights in being in the midst of a crowd of merry children. She speaks well and fluently, and the children find it a pleasure to listen to her. Then, too, she would seem to be well-equipped for maintaining discipline, since her eyes and ears control the whole class and every pupil individually.

Still, these very accomplishments may prove a snare for the teacher. Because of her fluent speech, she is tempted to talk too much, and probably prefers to hear herself talk rather than her pupils. Again, because of the sharpness of her eye and ear, she will notice every trifle, and will be inclined to punish each and every offense against silence or order. She may be relentless in demanding a degree of quiet that is impossible of attainment in a children's school. She may for the purpose of restoring quiet, launch into a veritable torrent of abuse and invective without realizing that among the disturbers of the peace she is really the worst offender. A pupil who was more truthful than polite, once

remarked to a teacher who had spent fifteen minutes in vain efforts to restore order: "Teacher, if you would be quiet, the rest of us would gladly follow your example." It is scenes of this kind that take the heart out of the teacher—for the time being. Yet it is matter for regret that teachers with a sanguine temperament are rarely the wiser for such experiences.

With regard to her intellectual equipment, such a teacher is generally endowed with a fairly good memory but not with strong reasoning powers. Her knowledge is likewise more remarkable for variety than for thoroughness. While her large vocabulary may encourage volubility, she finds it tedious to treat any subject in an exhaustive way, but prefers to drift afield to other matters. She is less interested in abstract subjects, and pupils find little difficulty in meeting her requirements in this regard.

The choleric temperament is superior to the sanguine in all that pertains to perseverance, industry, and reasoning power. If endowed with a choleric temperament the teacher will not be discouraged by difficulties, but will rather

be stimulated to do the best she is capable of. Still, while lacking the affectionate heart of the teacher with a sanguine temperament, she cannot enter, like her, into the ways and thoughts of children. Her outstanding qualifications are a clear judgment, endurance, persistence, and will power. But in her work she is tempted to think less of her pupils and more of herself. If the children will not love her, they are certain to fear her. She secures order and discipline at a heavy cost at times. She makes no allowances for children's faults, and instead of ignoring or barely noticing trifles, she will fly into a rage. It is true she makes good use of the time, but would accomplish more with less violent measures. She is thorough in all her tasks, and fits her pupils to acquit themselves brilliantly in their examinations. Still even in this regard it is her own glory that she is often intent on promoting. The school merely offers her an opportunity for displaying her ability, and she regards her methods as the best and her class as superior to all others.

The melancholy teacher is quiet in manner and sparing in speech, but must beware of becoming too formal and cold in her ways. Be-

cause of her inclination to measure the little ones by her own rigid standards, she will experience difficulty in being fair to the children. It is not easy for her to be a child with the children, or to enter whole-heartedly into their way of thinking and acting. She is suspicious of her pupils rather than trusting, and sees their bad qualities more readily than their good points. Hence she is liable to estrange the children from her, and to make the school a burden for herself and her charges.

The phlegmatic teacher does not offer much opportunity for comment. Because of her fondness of rest, and her general apathy, she will probably be apathetic in her attitude toward the school also. She is like a gardener who lets odds be even, and who does not bother about disturbing the weeds in their growth. Lacking order and system herself, her school-room is liable to be a bedlam of confusion. She cannot be accused of undue ambition, and is content if her pupils attain the minimum requirements. As to methods of teaching, she seems to prefer the freedom from all regular system.

Even with this very cursory view of the teach-

er's temperament, we realize that a teacher with only one unblended temperament would be ill-equipped for the duties of her arduous profession. While an unblended temperament is a handicap for everyone, it would be disastrous for the teacher. But teachers may reassure themselves with the fact that unblended temperaments are extremely rare in the profession. Even if the teacher's temperament was comparatively unmixed in her girlhood days, it did not remain so during the years that followed, for her education, experience, dealings with others, and her own efforts (conscious and otherwise) combined to take off the rough edges and to mix the original endowment with at least a few ingredients from the other temperaments so that now the qualities of the one correct the faults of the other. Fortunate the teacher who has in her make-up a generous admixture of the various temperaments so that in keeping with the exigencies of the moment she may be either sanguine, choleric, melancholy, or phlegmatic, as well as a child of *yes* or a child of *no*.

CHARACTER TRAINING

We have devoted considerable space to the subject of temperament, for it is the basis that

is more or less apt to receive what training and habit may bring to bear upon it. The sum of acquired habits tells upon the temperament, and together with it produces or establishes character, as the arms engraved upon the stone constitute the seal. This explanation recalls the primitive meaning of *character*, for it signifies a distinctive mark, cut, engraved, or stamped upon a substance; and, by analogy, this is likewise character in the sense in which it concerns education. A "man of character," as Janet Erskine Stuart explains, is one in whom acquired qualities, orderly and consistent, stand out on the background of natural temperament, as the result of training and especially of self-discipline, and therefore upon something receptive which was prepared for them.

If habits, says Mother Stuart, are not acquired by training, and instead of them temperament alone has been allowed to have its way in the years of growth, the seal bears no arms engraven on it, and the result is want of character, or a weak character, without distinctive mark, showing itself in the various situations in life inconsistent, variable, unequal to strain, acting on the impulse, good or bad, of the moment;

its fitful strength of moods of obstinacy or self-will showing that it lacks the higher qualities of rational discernment and self-control.

In conclusion, we shall quote the same distinguished educator on the means for training character:

“1. Contact with those who have themselves attained to higher levels, either parent, or teacher, or friend. Perhaps at present the influence of a friend is greater than that of any power officially set over us, so jealous are we of control. So much the better chance for those who have the gift even in mature age of winning the friendship of children, and those who have just outgrown childhood. In these friendships the great power of influence is hopefulness, to believe in possibilities of good, and to expect the best.

“2. Vigilance, not the nervous vigilance, unquiet and anxious, which rouses to mischief the sporting instinct of children and stings the rebellious to revolt, but the vigilance which, open and confident itself, gives confidence, nurtures fearlessness, and brings a steady pressure to be at one's best. Vigilance over children is no insult to their honor, it is rather the right of

their royalty, for they are of the blood royal of Christianity, and deserve the guard of honor which for the sake of their royalty does not lose sight of them.

“3. Criticism and correction. To be used with infinite care, but never to be neglected without grave injustice. It is not an easy thing to reprove in the right time, in the right tone, without exasperation, without impatience, without leaving a sting behind; to dare to give pain for the sake of greater good; to love the truth and have courage to tell it; to change reproof as time goes on to the frank criticism of friendship that is ambitious for its friend. To accept criticism is one of the greatest lessons to be learned in life. To give it well is an art which requires more study and more self-denial than either the habit of being easily satisfied and requiring little, or the querulous habit of ‘scolding’ which is admirably described by Bishop Hedley as ‘the resonance of the empty intelligence and of the hollow heart of the man who has nothing to give, nothing to propose, nothing to impart.’

“4. Discipline and obedience. If these are to be the means of training, they must be living

and not dead powers, and they must lead up to gradual self-government, not to sudden emancipation. Obedience must be first of all to persons, prompt and unquestioning, then to laws, a 'reasonable service,' then to the wider law which each one must enforce from within—the law of love which is the law of liberty of the kingdom of God."

These are the means which in her own way, and through various channels of authority, the Church makes use of, and the Church is the great Mother who educates us all. She takes us into her confidence, as we make ourselves worthy of it, and shows us out of her treasures things new and old. She sets the better things always before us, prays for us, prays with us, teaches us to pray, and so "lifts up our minds to heavenly desires." She watches over us with unanxious, but untiring vigilance, setting her Bishops and Pastors to keep watch over the flock, collectively and individually, "with that most perfect care" that St. Francis de Sales describes as "that which approaches the nearest to the care that God has of us, which is a care full of tranquillity and quietness, and which, in its highest activity, has still no emotion, and being

only one, yet condescends to make itself all to all things."

Criticism and correction, discipline and obedience—these things are administered by the Church our Mother, gently but without weakness, so careful is she in her warnings, so slow in her punishments, so unswervingly true to what is of principle, and asking so persuasively not for the sullen obedience of slaves, but for the free and loving submission of sons and daughters.

CHAPTER V

CHARACTER TRAINING IN EARLY ADOLESCENCE

*How beautiful is youth! how bright it
gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, and each man a
friend!*

—LONGFELLOW.

NO PHASE of character training is more interesting or more important than the education of the adolescent. Adolescence has always appealed to the heart of the true teacher. At least one biographer of Our Lord is of the opinion that many, if not most, of the disciples chosen by Christ were adolescents. Socrates knew that there was no more fertile source for inspiration than the companionship of adolescents. Plato is at his best in those dialogues in which adolescents play the chief rôle. G. Stanley Hall confesses of himself: "As for years an almost passionate lover of childhood and a

teacher of youth, the adolescent stage of life has long seemed to me one of the most fascinating of all themes, more worthy, perhaps, than anything else in the world of reverence, most inviting study, and in most crying need of a service we do not yet understand how to render aright." Adolescence is, indeed, a fascinating period in life; it is the second birth of the child, and the morning hour of life when the whole world turns to gold.

THE YEARS OF ADOLESCENCE

The years of adolescence are also the best decade in life. "No age is so responsible to all the best and wisest adult endeavor. In no psychic soil, too, does seed, bad as well as good, strike such deep root, grow so rankly, or bear fruit so quickly or so surely."¹

Adolescence is likewise the most critical period in life. It is the time when the child discovers the other sex, and passes through the fire and water of temptation. The years between fourteen and sixteen are the most dangerous in a boy's life, and most boys that go wrong do so between nine and sixteen. Every step of

¹ G. Stanley Hall.

the upward way is strewn with wreckage of body, mind, and morals. "There is not only arrest, but perversion, at every stage, and hoodlumism, juvenile crime, and secret vice seem not only increasing, but develop in earlier years in every civilized land."¹ The angels of heaven and the devils of hell wage a fierce war for the possession of the soul during these all-important years. Defeat or victory may eventually mean hell or heaven for the soul.

Alas, that the enemy gains the victory so often! The scandals in some public high schools are a sad story. But in our own high schools devoted Brothers and Sisters often fight a losing battle, and the moral lapses, mixed marriages, and apostasies among the graduates of Catholic secondary schools raise the heart-searching question: Have we done all in our power for the boys and girls during the most critical period of their lives?

Not only the soul but the body, too, passes through a crisis during this period. Adolescence is the time of rapid physical growth. The features begin to reveal the mental development; there is more expression in the face; the

¹ G. Stanley Hall.

eye is more eloquent; and the forehead begins to shape what Byron calls "the dome of thought, the palace of the soul." There is deep thought in Rückert's lines on the forehead of the adolescent:

But now I saw above the eyes
The columns, bows and towers rise;
And 'neath a roof of golden locks
The structure slowly vaults and rocks;
High swings the arch, far-flung and free—
God's blessing on this building be!—
A mind of man thus rears a dome
To make therein its lifelong home.

Many mistakes are made by teachers because of their ignorance of the changes occurring both in the body and the mind of the adolescent. Honest teachers will admit that the period of adolescence is the most mysterious in life. If childhood is a riddle, then adolescence is a Chinese puzzle and invites every new generation of educationists to attempt a solution. There is a wall around Boyville and Girldom, and the gate is closed to all adults. Novelists and playwrights, philosophers and psychologists have tried to break through the wall, but the sincere investigator must confess that the period remains full of mysteries.

Catholic scholars in this country have kept strangely aloof from the subject. We hope that the day is not far distant when some Catholic educator will have the courage to record for us what he and his brothers and sisters in the profession have gathered from intimate contact with the boy and girl. But until that day arrives we must rely upon our limited experience or go to foreign Catholic writers or to Protestants and pagans (ancient and modern) to get a glimpse into the mysterious country.

GLIMPSE INTO A MYSTERIOUS COUNTRY

Horace's characterization of the adolescent is brief but to the point: the beardless youth delights in horses and dogs and the verdure of the Campus Martius; he is pliable as wax to the bent of vice, rude to advisers, a slow provider of useful things, wasteful of his money, high-spirited, amorous, and hasty in deserting the objects of his passion. Aristotle has given the best ancient characterization of adolescence. He speaks of the strong sex instinct of adolescents, their fickleness, love of honor, sympathy, charity, hope, bashfulness, valor, high aspiration, omniscience, cocksureness, fondness for extremes,

and love of laughter. G. Stanley Hall says of adolescence and its modern environment:

“Modern life is hard, and in many respects increasingly so, on youth. Home, school, church, fail to recognize its nature and its needs and, perhaps, most of all, its perils . . . There are new repulsions felt toward home and school, and truancy and runaways abound. The social instincts undergo sudden unfoldment and the new life of love awakens. It is the age of sentiment and of religion, of rapid fluctuations of mood, and the world seems strange and new. Interest in adult life and in vocations develops. Youth awakes to a new world and understands neither it nor himself. The whole future of life depends on how the new powers now given suddenly and in profusion are husbanded and directed. Character and personality are taking form, but everything is plastic. Self-feeling and ambition are increased, and every trait and faculty is liable to exaggeration and excess. It is all a marvelous new birth, and those who believe that nothing is so worthy of love, reverence, and service as the body and soul of youth, and who hold that the best test of every human institution is how much it contributes to bring

youth to the ever fullest possible development, may well review themselves and the civilization in which we live, to see how far it satisfies this supreme test."

From the plays of Shakespeare we may select some thirty characters as typical adolescents. Booth Tarkington has given us an amusing picture of adolescence in *Seventeen*. His hero finds it unendurable not to seem perfect in all externals. Yet while William Sylvanus Baxter would strut about as a full-grown man, the child that he still is betrays him while he would play the other rôle. He is still fond of green apples, and his steps often wander to the candy store, the soda water fountain, and the ice cream parlor. Yet he resents it when his elders would treat him as a little boy.

This trait is reminiscent of the complaint lodged by A. C. Benson in *The Schoolmaster* against the children's hymns he was compelled to sing in his boyhood days:

"I did not like to sing 'We are but children weak,' because I did not feel weak, and I did not wish to be reminded that I was; still more offensive was being made to sing about 'my little hands.' I did not think them little, and did not

see why they should be made the subject of general remarks. Such hymns are more for the pleasure of elder people, who are charmed by the sight of innocence and weakness asserting their own claims. But the boy delights to feel himself a pilgrim, a soldier, a hero; and he should be made to feel that his part in the battle is as important as that of his elders."

MANHOOD AND LIBERTY

The consciousness of incipient manhood and womanhood is the outstanding feature of adolescence. The adolescent feels that his childhood days are past. He feels himself at home among adults, and resents being treated as a child. He worships the teacher who recognizes his manhood. He approves heartily of the principle that baby-methods must give way to man-methods. Feeling himself a man, the adolescent is bent on asserting his manhood. He is, according to the expressive phrase of Vives, like an unbroken horse that would get rid of both rider and bridle. His idol is personal liberty. But he has an erroneous conception of liberty. What he craves is license: but it would be disastrous to indulge his wishes:

Give a boy an inch and he'll take an ell;
Give him a horse and he'll ride him to hell.

One of the principal duties of the teacher of adolescents is to bring home to his pupils the idea of true liberty. The adolescent must learn that liberty consists in freeing ourselves from the tyranny of our passions and the influence of bad environment and evil companions. The teacher may appropriately quote to his adolescent boys the lines from Shakespeare:

Brave conquerors—for so you are
That war against your own affections
And the huge army of the world's desires.

The adolescent must learn to appreciate the liberty of the children of God. Hence he must be taught to stand on his own feet, to recognize no authority except that of his own conscience and the representatives of God. He must be trained to brave the jeers of the crowd, to be *not only a man in the world but a man against the world*. Let him remember the story of the father and son and their mule. Do what they would, the people had something to criticize. True respect comes only to those who stand on their own feet, heedless of the jibes of the rabble. If the adolescent is afraid to act on

principle, if he must always do as the rest do, he may as well wear a button with the text, "Smith and Company," for he is not an individual person, but merely a member of the gang. No matter how lowly the duty, let him perform it proudly. When carrying a basket for his mother or sister, he should carry it proudly because it is an honor to do one's duty well. If we make our boys think right about liberty, we shall make it hard for them to do wrong.

Still, it is not enough to make the boys think right. They must be given an opportunity to *do* right, i.e., to submit to legitimate authority. The teacher will find that she need but assert her authority in the proper way to obtain cheerful obedience from all who have gotten right ideas about authority and liberty. There is much lamenting about the lack of obedience in American homes and schools. There is, however, just as much obedience as ever in America, only now the parents and teachers obey the children. Too many teachers coquet with the likes and dislikes of their pupils, and naturally such teachers cannot teach duty or the spirit of obedience. Where there is energy to command

well enough, obedience never fails. There are a thousand books on the duty of obedience, but very few that teach the fine art of how to enjoin the obedience properly. Let the teacher appeal to the manhood of the adolescent, his sense of duty and honor; let her demand obedience in no uncertain terms; let her make it plain to her pupils that she will insist on submission; and her pupils will comply with her every demand. Let the teacher's first lesson be obedience, and the second may be whatever she will.

The teacher's personality plays an important rôle in this respect. The adolescent boy and girl are hero worshipers and hungry for ideals. If the teacher represents their ideal of what a teacher ought to be, they will respond to the teacher's efforts. But the teacher must herself have confidence in her own will power if she would hope to control the wills of her pupils. She must be conscious that the will is our highest and most perfect faculty; the best thing we have, our royal faculty, and the most effective weapon that we wield. If the teacher has confidence in the untold possibilities of the will, she may hope to arouse in her pupils a deep interest in the training of their will. For herself

she will find helpful information in Father Barrett's *Strength of Will*, and her pupils will find inspiration in the same writer's *The Will to Win*.

WILL TRAINING

Once the pupils are interested in will training, there is hope. If you would make a permanent magnet, you must use toughened steel; soft iron will not answer your purpose. Outside applied force will not toughen the will. It must be toughened from the inside. The very obstacles should prove advantages. The block of granite may be an obstacle in the pathway of the weak, but it is a stepping stone in the pathway of the strong. To make our pupils fight for the good is the only proper preparation for successful living, for to live is to fight. "The life of man upon earth is a warfare." After having gained some victories over themselves, the pupils will begin to realize that it is true of them individually that they are masters of their fate and captains of their soul. They will grasp the truth that they can do what they *will* do. They will experience a new joy in the exercise of their will power just as they realize

the bitter sense of defeat whenever they yield to their lower nature. They should engrave upon their minds the words that a business man had engraved on a card to be hung over his desk:

If
You really will
You surely can—
But
You never can
Unless you will.

The joy of victory will be an incentive to the young people to scale still higher heights. With a will strengthened and toughened by the battles of their adolescence period the boys will be ready for the fray of the great world where the rush and excitement and distraction wear out all who are not endowed with a will of steel. With such a training they are, indeed, prepared for the battle of life. We do not know what life may have in store for them. It may destroy their health, and blast their hopes; but it cannot change their will if that is firmly grounded on faith and principle.

DEVELOPING SELF-RELIANCE

But to obtain these splendid results the teacher must give her pupils opportunity for develop-

ing self-reliance and self-control. The government which is felt least is the best government. The teacher whose rule is least recognized because of the self-control of her pupils, is the greatest disciplinarian. The teacher who soonest becomes unnecessary in the ordering of the pupils' work is the most successful teacher. The highest ideal of the teacher is to become useless. Consequently it remains one of the most important duties of the teacher to assist her pupils in developing self-reliance and self-control.

Writing to the mother of a boy, Cardinal Newman gave some pertinent advice on this head:

"We must take care of the young one by one, as a mother does. . . Youth is the time of generous and enthusiastic impulses; young men are imprudent, and get into scrapes. Perhaps they fall in love imprudently. To carry out an engagement on which they have set their hearts may seem to their parents a madness; most truly, yet it may be a greater madness to prohibit it. All of us must recollect instances when to suffer what is bad in itself is the lesser of great evils, as the event has shown. When there has been

a successful prohibition it has resulted in a lifelong ruin to the person who is dear to us, for whose welfare we have been mistakenly zealous. It does not do to beat the life out of a youth—the life of aspirations, excitement, and enthusiasm. Older men live by reason, habit and self-control, but the young live by visions.”

It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his conscience. With this truth deeply impressed upon both teacher and pupils, we may hope that the adolescents will adopt for their lives the rule that Emerson selected as the one that might serve for the whole distinction between greatness and meanness: “What I must do, is all that concerns me, not what the people think.” After all has been said we discover that we have not gotten beyond the three demands of the old pedagogy: (1) learn to obey; (2) learn to abstain; (3) learn to conquer thyself.

We cannot insist too strongly on the teacher's need of having a clear conception of what character really is. It may assist her to remember

that the word is derived from the Greek *character* which is an instrument to cut furrows or to engrave. Character is the sum-total of the qualities that have been engraved upon the soul and that have become part and parcel of a man. The teacher of adolescents will soon realize the need of the continued study of the psychology of character and habit-formation. Father Hull's two booklets *Formation of Character* and *Collapses in Adult Life* will render valuable service in this connection.

RELIGION IN CHARACTER TRAINING

Religion must play the chief rôle in the character training of the adolescent. Even William James stresses the importance of prayer for this period, and G. Stanley Hall remarks that Catholic adolescents have a superior advantage in their devotion to Mary, the Immaculate Virgin. The religious truths, however, must be presented in a way to appeal to the adolescent. The Rev. John M. Cooper, Ph. D., of the Catholic University, has recently quoted the opinion that it is unwise to emphasize with boys of the gang age (12-15) the passive side of Our Lord's personality and life. Had Christ come down

from the cross and scattered His enemies, His triumph would have aroused greater enthusiasm and loyalty in the gang-age boy. At this age the teacher should, therefore, stress the active, well-doing, victorious Christ, reserving for middle adolescence (16-18) the treatment of the forbearing, forgiving Christ. We do not know whether the reader will agree with this view, or whether she would recommend the same procedure for the adolescent girl as for the adolescent boy. But all will probably agree that there is danger of over-emphasizing the weakness and helplessness of man and of throwing our pupils exclusively on prayer and the sacraments as if they did everything for us and relieved us of the need of personal efforts. What our teachers of adolescents need in their educational efforts is more reason and will, and less emotion and feeling—in a word, more head and less heart. It is to the prevalence of baby-methods in the character training of adolescents that we may, perhaps, trace some mixed marriages, apostasies, and moral lapses among the graduates of Catholic high schools and academies.

The teacher may learn from the following

prayer said daily by a boy of sixteen years, what is nearest to the heart of the adolescent: "O God, help me to be this day in every way a man; to govern my thoughts and actions according to the highest standards of unselfish manhood; to do nothing of which I should be ashamed to have those dear to me know; and ever to keep before my eyes the goal of a life of service, and of fitness to serve." Father Cooper's *Play Fair* and Father Conroy's *Talks to Boys* are well adapted to a boy's sense of religious values, and should therefore be studied carefully by the teacher.

It is from books like these that the teacher may learn how to train her pupils to be honest, generous, loyal, brave—because it is fair and square, but *likewise* because they are Catholic children, and God and their religion want them to be all this and more. By training her pupils in this way, she will do her part to remove the occasion for the charge sometimes made that Catholic educators (the agents, not the system) do not make enough of the natural virtues—natural forces and motives—in bringing the boy up and out. The don'ts and the do's are regulated by the standards of mortal sin and the

confessional. "Don't be sneaky, because it's mean. It's a sin—a venial sin, you needn't confess it. Do a good turn to the other fellow, because it's an *act*, not because it's fair and square." The Protestant boy, on the contrary—so it is said—is taught not to lie, because it's mean. Not to cheat in the game, because it isn't fair. Perhaps there is something in all this. Of course, the better way lies in the middle. Let the teacher build up the natural and the supernatural; the latter on the former. Grace presupposes nature.

For concrete illustration of will power and man-methods in education the teacher should turn to the saints, for they were the strongest willed men in the world. The saints, however, must be presented as beings of flesh and blood, for only so will they appeal to the adolescent. Father Kane's *Life of St. Stanislaus Kostka*, entitled *For Greater Things*, is a model in this respect.

The religious life of the adolescent is frequently beset with doubts, and exposed to all the dangers of moral laxity. The sense of sin may be in danger of utter extinction, and the feeling of reverence be gone entirely. In such

cases the teacher must make strenuous efforts by using both natural and supernatural means to save the adolescent. But the natural must be interpenetrated with the supernatural. The supernatural is not a mere second story, but should be connected organically with the natural means. The Students Mission Crusade, with its appeal to what Herbart calls the heroic emotions of the boy's nature, offers golden opportunities for bringing out latent religious enthusiasm. The same organization, with its local units, allows the teacher to utilize to the best advantage all the instincts of the gang-age boy.

But the teacher should not be disappointed if the adolescent—and this holds especially of the boy—is not demonstrative of his religious fervor. Most boys are loath to display their feelings on religion. They will discuss football, baseball, politics, or camping, but if the talk turns on religion they retire within themselves, fortified by an adamant barrier of reserve. It may be that they are afraid of being laughed at or thought prudish, but it is an unjust conclusion to think that, because of his silence on the subject, the boy utterly ignores religion except when he goes to church, and that

he has no personal feelings on the subject. One boy spoke for a large class of adolescents when he confessed:

Deep within himself a boy may have a strong and fine religious sense. He may be just as truly religious in his own way as the clergyman is in his, but he shrinks from the thought of exposing it. His religion is his, and his alone. He is unwilling to share or to display it, but he treasures it nevertheless. He merely lacks the outward and visible signs of an inward and spiritual grace. To a boy, all religious manifestation "goes against the grain." The clergyman in clerical clothes could not sound the depths of a boy's religion as well as a clergyman in flannel shirt and overalls.

Special attention must, of course, be given to the reading of the young people, and the teacher should be familiar with the books given to the adolescent. One hour's bad reading may undo the work of years. History and biography appeal to the normal adolescent and should form a large part of his reading. The Catholic authorship of a book is not a sufficient guarantee of its wholesomeness for the young. We have lately heard of a novel by a Catholic foreigner idealizing illicit love, and of another by a Catholic American idealizing paganism. In a certain Catholic boarding school the boys of gang age

were barred from reading Cooper, but were permitted to revel in the novels of a Catholic writer that reeked with sentimentality and wishy-washy "love"!

REDEEMING FEATURES OF ADOLESCENTS

While we may have stressed the defects of adolescence we did so in the belief that it is essential to discover a boy's weaknesses before we can minister to them. But we do not consider the present generation of boys and girls at all hopeless. In fact, we believe that despite their excessive devotion to stimulating pleasure and their spirit of disobedience, our young folks today are an improvement upon the previous generation in three particulars: a higher degree of frankness, a keener sense of humor, and a most refreshing absence of hypocrisy. These redeeming features constitute an excellent natural basis upon which to rear a lofty spiritual structure of supernatural goodness. Wordsworth tells us that all things are less dreadful than they seem, and our adolescents, too, are much better than they seem to the superficial observer. Their faults stand out prominently, and we know most of them after a week's

acquaintance; but the revelation of their goodness is a very slow process. The mischievous boy has at least energy, but those who are good from mere inertia, are discouraging. Those pupils who have spirit enough to be in tricks, may appear very hopeful to the teacher.

Of adolescents, too, is it true what Ruskin says of the world in general: "All things are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be Effort, and the law of human judgment Mercy." Given a sympathetic understanding of adolescence the teacher will realize the frequent need of a kindly word. Kindness works wonders with the boys and girls who, alas, must often fight the grim battle alone. What Canon Sheehan says of young priests is no less true of our boys and girls: "Dear me! if only the young had fair play and the tonic of a kindly word—but no, kind words appear to be weighed out like gold; and then comes deadly depression and heart-searching, and all because courage is extinguished, and all noble aspirations checked, until in middle age we find only the dried-up, cauterized, wizened soul, taught by dread

experience to be reticent and cautious, and to allow splendid opportunities to pass unutilized rather than risk the chances of defeat. And the epigram on these dead souls is: *Foris pugnæ, intus timores* — ‘Battles without and fears within’.”

CHAPTER VI

THE EDUCATION OF THE INDIVIDUAL

Human Improvement is from within outwards.—JAMES ANTHONY FROUDE.

IT IS the glory of the Catholic teacher that she considers the development of strong will power the chief end of education. But her glory is also her cross. No work in the field of education is so difficult and trying, and so rich in disappointments and failures as the education of the will. One of the chief difficulties is the fact that the teacher may not attempt to train all her pupils in the same manner. Her procedure cannot be governed by one set of hard and fast rules. In her treatment she must take into account the individuality of each pupil. The nervous pupil, for instance, requires a training different from that given to the phlegmatic boy.

THE TEACHER'S GLORY IS A CROSS

But the true teacher who is inspired by the ideals of her profession, will find in the very

diversity of character among her pupils not difficulties only, but an element that constitutes one of the distinctive charms of teaching. Teachers of power recognize this fact. Such a teacher remarked on this head: "I for one would rather teach a class of thirty youngsters of whom two or three were stubborn, four or five sanguine, a few nervous, one or two indolent, and others exhibiting diversities of disposition—I would rather teach such a class than have charge of a class of fifteen boys of such sweet and gentle temperament that I should never, during the ten months of the scholastic year, be called upon to correct a fault or bend a will to the yoke of obedience. The atmosphere in such a schoolroom would be cold, lifeless, and unreal. I would gladly relinquish the care of fifteen such angels to abler hands than mine. The thirty real, natural, young Americans possess more charm for me." The variety in the membership of a class, while remaining a distinct difficulty for the teacher, should also be a joy and inspiration to her, as it calls for educational work of a high order.

Before devoting special efforts to any individual pupils, the teacher should familiarize

herself with the individuality of the class. It has been well said that the attitude of the teacher in the primary grades should be that of a mother; in the grammar grades and high school, that of a father; and in the college, that of a friend. The mental and physical development of the pupils will necessarily affect the general character of the class. But most classes reveal certain other traits and characteristics that are indicative of a special individuality. This individuality is to a great extent the result of the influence wielded by class leaders. It is no small part of the teacher's task to discover the leaders, and as far as possible direct them to exert a good influence on the rest of the class.

CLASS LEADERS

The leadership of a class may at times drift into the worst possible hands. A bully, for instance, may by sheer brawn and muscle win the first place in athletics and then lord it over the class so as to intimidate the good elements and lead astray such as are weak and vacillating. The teacher will, of course, endeavor to reform the bully and strive to turn his influence with

the class to good account. But in case she finds this impossible, and if all other measures prove unavailable, she may be justified in demanding that he be removed from an environment where he is the source of great evil.

Among a large class of pupils there will always be present a certain percentage of children whose influence is unwholesome, and it is for the teacher to prevent this influence from predominating. She should therefore encourage the influence of the good. But this does not mean that she may stoop to espionage or favoritism, as such measures would destroy her influence with the class. Certain classes may be altogether lacking in leadership, because lacking the elements that might unite the pupils, and would therefore impose upon the teacher the task of controlling a large group with little or no assistance. Under such circumstances she would have no point of vantage for infusing into the school the spirit of righteousness. It is then that she must be particularly careful of her every word and her every movement so as to offer as perfect a model as possible for the inspiration and imitation of her pupils.

While studying the character of her class, the

teacher will note that certain pupils require special attention. They may be abnormal, or their character may lack an essential element or be diseased. Though their need of special treatment is evident, the teacher should not be hasty in taking any positive measures. Like the physician, she is liable to err seriously in diagnosing any individual case. She should beware of snapshot judgments, and take into account not merely surface indications or the opinions and impressions of other teachers. Such haphazard methods might render it impossible for her to reach the heart of the pupil and to understand his real self.

“THE GOOD FELLOW”

His companions call him “a good fellow” because he never refuses to play the scape-goat. While the others are clever in clearing themselves of complicity in mischief, this boy takes no pains to establish his innocence. He is either too stupid or too easy-going to worry about his reputation. He does not resent the punishment meted out to him by the teacher, but is nevertheless far from mending his ways. Every teacher of experience is familiar with these dull,

slow-witted, much-abused lads. What can be done for them? Attack the evil at the root. The poor boy is probably suffering from the mistaken notion that he is a hero because, rather than "give the other fellow away," he takes the punishment upon himself. The teacher should deal with him privately, and in all seriousness and kindness show him that instead of being a hero he is a dupe, since he is being deceived and abused by those whom he would serve. In this way she may arouse his manliness and stimulate his ambition for what is truly good and great.

The rude and insolent boy presents an altogether different type. He probably lacks the opportunities of a refined home. His mother may be dead, and he may have been ill treated by servants or elder brothers. Naturally the fruits of such upbringing crop out in school. He is impudent toward the teacher, and a bully with his schoolmates. To all seeming he has no heart. Call him to time and he is apt to tell you to your face that he is merely insisting on his rights. The teacher must be prudent in dealing with such pupils. They are apt to bully the Sister publicly, and to wreck her

authority. Corporal punishment may at times prove the only means that will put them in their place. But after they have been compelled to respect authority they may be won over by kindly treatment. Much may also be done for these pupils by a judicious use of stories of heroism, for these tales will teach them that the truly great delight in protecting the weak and the helpless.

It is less difficult to reform the impertinent, forward, and saucy pupil. Expose his ignorance before the class, and he will probably be less eager and forward to dispense his wisdom. With more mature pupils of this type it might be best to ignore them in public, and in private call their attention to the fact that they are making fools of themselves in the eyes of their more intelligent fellow pupils.

DANGEROUS DISTINCTIONS

Some teachers are fond of drawing a clear line of distinction between good and bad, between well-behaved and mischievous children. But such differentiations are dangerous for both teacher and pupils. Mistakes will naturally occur in classifying a boy or girl with the good

or the bad. But once the teacher commits herself to a classification she will find it extremely difficult to retrace her step: the good child will always be good and everything he does will be interpreted on this principle, while the child classified as bad will always be regarded as such, and will thus be discouraged in his efforts and driven to be what the teacher thinks he is. Yet there are many instances on record where pupils who maintained a virtuous appearance throughout their school life, proved moral failures soon after their graduation, while on the other hand many a mischievous and tricky lad proved himself in later life a man and an honor to his Church.

A teacher is rendering a doubtful service to a boy if she regards him as wearing the halo of a saint, and therefore considers his faults as peccadilloes and not worthy of attention. The wise teacher will not forget that she is dealing with young pupils who are passing through the years of physical and mental development; their bodies are still growing, and so are their minds and wills. It is vain to look among children for cases of confirmed wickedness or confirmed grace. It is too soon to look for the

strength of character that comes with forty. The teacher should strive to discover the good points in pupils suffering from a bad reputation, and search with no less diligence for the weak spots in the pupils that are the recipients of universal praise. It is her mission to encourage the good in the bad boy, and to correct the faults of the good boy.

The "goody-goody" boy in whom teachers seem to look in vain for anything blameworthy or punishable, is likely to grow proud of himself, and is all in all ill-fitted for weathering the storms of a cruel world to which he will soon be exposed. The boy who is moderately mischievous stands a much better chance to win out in the battles of life, for the discipline of the school strengthens his character and smooths off its rough edges. He may be a pearl hidden away in the rough shell. Hence the roughness of the shell should never prejudice the teacher against any child.

STUBBORNNESS

Most of the stubbornness among children can probably be traced to false methods of education either in the home or in the school. Many

parents and teachers are forever issuing orders without once pausing to consider whether all their orders can be carried out. Again, they will never offer a word of praise, but instead are liberal of reprimands no matter how hard the effort of the child may have been. With such treatment the child will finally come to disregard all commands and to take a peculiar delight in acting contrary to the wishes of his superiors. But pupils spoiled in this way are not at all hopeless. Proper treatment is all that they require to be cured. They must be led to realize that they must submit to authority. Before giving a command the teacher must make sure that she is right, but after that she must insist on obedience to her order. The stubborn child may never be allowed to triumph over the teacher. Instead, he should be trained to spend his strong will power on the proper objectives, and he may then prove a leader among men.

The teacher should discriminate between the stubborn and the independent boy. The independent boy acts contrary to the teacher's commands not for the mere satisfaction of following his own sweet will, but rather because he is

convinced that he knows the matter in hand better than the teacher. He feels very keenly the "humiliation" of being compelled to follow in all things the teacher's guidance. He is eager to break away from the leading strings and to follow his own initiative. Such a boy may be very gifted, and may possess the invaluable asset of having both a keen mind and strong will power. Properly directed he will make his mark in the world or in the Church. On the other hand, it is difficult to give him, when found in a large class, the special training required for the full development of his powers. Yet it is a safe rule for the teacher to give him as much opportunity for personal initiative as is consonant with class management. He should not be nagged at for trifles, but should be kept busy with tasks that make real demands upon his ability and industry. He should feel that the teacher is glad to assist him in his laudable ambition, yet may not demand that the teacher attend to him to the neglect of the rest of her class.

The proud pupil offers peculiar difficulties to the teacher. If his pride is only a form of vanity springing from the consciousness of good

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looks, pretty clothes, etc., the check will come naturally enough from his companions, who are not apt to tolerate in their midst any such priggishness. But where the pride springs from the consciousness of superior ability, the remedy is not so near at hand. Though the boy is proud he may not be censured undeservedly, but may be reformed by exposing certain faults of which he is guilty but not conscious. But it is rarely advisable to reprimand him in public. It will generally be more effective to direct his attention to what is truly great and admirable, and in this way he may be encouraged to make virtue and saintliness the goal of his striving.

The lazy pupil may be the despair of the zealous and ambitious teacher. But she must be on her guard lest she mistake dulness for laziness. If the Lord has not given a boy sufficient ability to pass the sixth-grade examinations, it would be wrong to punish the pupil for the lack of talent. Again, the teacher perhaps demands too much of the children, and the less gifted are discouraged in consequence and lack the stimulus to make any further effort whatsoever. The teacher and not the pupils are to blame for their apathy and listlessness. The

pupils should not be punished, but should be encouraged to try anew. Other cases of apparent laziness may be traced to physical defects of various kinds, and should be referred to the physician rather than to the teacher.

But if the laziness be real and not merely apparent, the teacher will have a hard task. She must, first of all, arouse the pupil's interest and thus release his energy. She must make him work and work hard. This may require some time, but if in the end she brings him to appreciate the fruits of hard labor, she has done her part to fit him for life.

THE NERVOUS CHILD

The nervous child is very numerous in our city schools. Rightly considered, he is out of place in a school. He should be in a sanatorium and under medical treatment. But if sent to school, the teacher must largely take the place of a nurse. While she must be gentle with the child and not exacting in her demands, she must still insist upon the essentials. Home study should be reduced to a minimum, but the leisure thus afforded should be spent in healthful play, in outdoor exercise, and in sleep, but

not in nerve-racking amusements. It is here where the teacher will have to secure the co-operation of the child's parents.

Care should be taken not to confound the nervous child with the merely restless, inattentive, fidgety, and giddy pupil. Some of these traits may indicate a superabundance of animal energy instead of nervousness. The boy who is forever shifting his position, who cannot, or will not, keep his mind on his books, may be the healthiest boy in his class, but is at the same time of so lively a disposition that his mind and body must be in perpetual motion. It would be a mistake to treat this boy as nervous. Instead, he should be compelled to work hard and may thus be brought to advance to the head of the class.

The petted and spoiled child is the cross of the teacher. The Sister is sure to be cautioned to be gentle and forbearing with "mother's darling." The teacher, however, may count upon the assistance of the other pupils in taking care of "mamma's darling," and in a group of forty or fifty pupils the child is sure to lose much of his morbid sensitiveness. Still, the teacher will find it a task to have him conform

to school discipline. But she must not shirk the duty of getting even such a child to learn and practise self-denial. Hence she must make him realize that his will is not supreme, and that his whims and caprices must submit to law and order. He must realize with Tennyson that

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

We have presented a few types chosen at random from the school population, and have offered suggestions for dealing with certain pupils. But it remains the duty of the teacher to adapt these suggestions to suit concrete cases, for in education there must be more than rule of thumb. As no two pupils are entirely alike, so no two teachers are identical in character, and identity of method is therefore out of the question. Every teacher must use the method best suited to the individuality of herself and her pupils, and it is with this method that she will accomplish most.* The most that can be done by a discussion of the subject is to call attention to some of the difficulties of character training and to suggest a few general lines of treatment. The final conclusion of the Catholic teacher is the conviction that our best efforts are

only attempts. We can never see really what is in the hearts of our pupils, and hence all our work shall be in vain if the Holy Spirit does not guide our thoughts and steps, and if the light of His Holy Countenance does not dispel the mists that gather before our earthly gaze. The most powerful educational forces at the service of the School Sister are her religious life, her Holy Communions, and her constant prayers.

CHAPTER VII

COMMON FAULTS OF SCHOOL CHILDREN

*Roses have thorns, and silver fountains
mud;*

*Clouds and eclipses stain both moon and
sun,*

*And loathsome canker lives in sweetest
bud.*

All men make faults.

—SHAKESPEARE.

A TEACHER will quite generally find that certain faults of her pupils try her skill and patience. She should not be surprised at these faults. If she bears in mind the doctrine of original sin, she should expect in her pupils some traces of the injuries inflicted on human nature, because the Sacrament of Baptism does not remove the natural defects inherent in man in consequence of that sin. Hence she should expect to find many defects among her pupils.

UNIVERSAL DEFECTS

Again, in these latter days when home life and home training are such weak influences in

the education of her pupils, she may expect to find among her charges even more defects than fell to the teachers of a previous generation. Yet even the teachers of the previous generation had enough to complain about. Let us recall our own schooldays, and we shall be inclined to be very patient with the faults and failings of the present generation of boys and girls.

However, while we are ready to explain the presence of many faults common to school children, we are not asking the teacher to condone them. We shall devote a few pages to the consideration of certain common defects of school children, and hope to suggest ways and means for removing some of them altogether or at least for lessening an evil.

AVERSION TO THE SCHOOL

The teacher should not find it strange that the pupils show an aversion to the school and its tasks. The school demands so much routine work and demands it for so long a time; that it cannot fail to grow distasteful to the average child. But a skilful teacher can make the tasks interesting by breaking the monotony and by making the work as attractive as possible. Still,

she may not convert the schoolroom into a play-room, but must insist that some tasks be done even if they are disagreeable, for only thus can the child be properly trained to face the stern realities of adult life. Yet, if endowed with a sincere love for her pupils, the teacher will be ingenious in devising ways and means for smoothing the rough path of learning.

Pupils are always apt to identify the teacher with the hated tasks, and if the teacher is imperious, heartless, and overbearing in her demands she has only herself to blame if the children conceive a veritable hatred for her. In this case her task will grow more arduous still. She will lack the confidence of the children, and lacking that she cannot exert any wholesome influence. To love his work in school, the pupil must first love his teacher. Hence it was that Schleiermacher declared: "The whole secret of education is summed up in love and truth." Or it might be stated more concisely, "*is Love.*"

LAZINESS

Before accusing a pupil of laziness, the teacher should investigate very carefully the

causes of the alleged symptoms. There may be physical causes, e.g., anemia, undernourishment, overwork at home, alcoholism of the parents or even of the pupils, or lack of rest and sleep. There may also be bad influences at work either at home or elsewhere that interfere with the pupil's giving proper attention to his lessons. It would be folly to blame the pupil for conditions for which he cannot be held responsible.

At times the teacher must blame herself or her methods or the curriculum for the laziness of some of her pupils. Modern teaching methods tend toward uniformity of instruction, and consequently are liable to produce a dead level of sameness in dealing with a large number of pupils. This is true particularly in those many cases when the classes are too large to permit the teacher to adapt the work to individual pupils. Again, pupils with special talents for language work, mathematics, art, writing, etc., will often show little interest in the other subjects for which they are not particularly gifted. But this lack of interest cannot be called laziness. On the contrary, if the teacher will stifle the interest in the branches

for which the pupil is gifted, she will usually succeed only in killing all interest in study. Finally, the variety and complexity of our overcrowded curricula frequently dulls the pupils' interest.

The teacher may also blame her own mistakes in teaching method for some of the laziness she may observe among her pupils. For instance, if she is partial to some pupils, she must blame herself if the other pupils will be resentful and embittered against all her work. Mechanical drills, particularly if overdone, will likewise kill the vital interest in the work of the school-room. Or if the teacher is one-sided and coldly intellectual in the presentation of the subject-matter and fails therefore to appeal to the heart and the emotions of the pupil, she need not be surprised if her pupils will not give their whole attention to their work, since she is appealing to only a part of their nature and cannot expect them to respond with their whole soul,

In all these cases it would be unjust to charge the pupil with laziness, or to expect a reform from moral preachments. Instead, the teacher should remove the cause of the laziness either through her own efforts or with the help of

others if the situation requires such concerted action.

There are, however, many cases in which the moral weakness of the pupil is responsible for his laziness, and here, too, the teacher should bend every effort to effect a cure. Her aim must be to train the pupils to work and to love their work, and hence she must strengthen their wills and give them an opportunity to find pleasure in hard work. Some pupils are lazy by nature. Others are coddled at home and consequently lack the incentive to strong effort. Some pupils may despair of ever overcoming their lazy disposition, but the teacher must impress upon them the truth that with the help of the Lord and their own co-operation they may conquer their weakness. By letting them succeed in small efforts the teacher will give them self-confidence and thus fit them for attacking more difficult tasks. Stimulating their sense of honor may also prove helpful. Exercises in physical culture will develop the lazy pupil physically, and may react in this way favorably upon his mental faculties. The pupils should be trained to adopt system and order in all their work, and that both in school

and out. Prompt rising in the morning and other acts of self-denial must also be suggested. Examples from the lives of Christ and His saints may be used to inculcate the duty of work. Other examples may be employed for illustrating the ill effects of laziness.

A small number of pupils may rely upon prayer as a refuge for laziness, trusting in the Lord instead of acting on the principle that the Lord helps them who help themselves. Such children must be taught that to neglect the natural means is synonymous with tempting God and is tantamount to the expecting of such miracles as the Lord will not work, as He will not encourage laziness. As the teacher cannot succeed with prayer alone, but must use her brain also, so the pupil who would pass an examination must study, and not merely pray for success. If a pupil will not study, his piety will avail him little toward scholastic success. In studies, too, we may apply the rule of the *Imitation of Christ*: "Your progress will be commensurate with the violence that you do to yourself."

But if the teacher fails despite all her efforts to overcome the pupil's laziness, she must advise

him to take up a calling that does not require book-study. Pupils with no inclination for book-learning, not infrequently prove successful artisans and mechanics.

TARDINESS

The tardiness of pupils is a frequent source of irritation to teachers. Habitual tardiness may often be traced to the home conditions of pupils. In these cases the teacher should, instead of blaming the pupil, attack the evil at the root. Good results have been obtained by compelling tardy pupils to report to the principal as soon as they arrive in school. One teacher has obtained splendid results by grouping all late comers into a special contingent called "The Sleepy Hollow Class." With more mature pupils the teacher should insist that frequent tardiness is apt to beget a habit that may seriously handicap the child in his later life.

In this matter, too, the teacher's example is a potent force. Punctuality is the politeness of kings. Punctuality should be a virtue of the teacher also, and will go a long way to obtain for her the respect and confidence of her pupils, especially of those who think deeply and who

would be liable to infer from the lack of punctuality the presence of other undesirable traits. Only if punctual herself may the teacher undertake to train her pupils to be punctual. Hence she should be conscientious in reporting for duty on time, in disposing of all her tasks promptly, and in adhering strictly to the schedule of recitation periods.

Closely allied with the pupils' tardiness is the more serious fault of irregular attendance. Joyce says in his *Handbook of School Management* that the irregularity of the children's attendance is an almost universal source of complaint with teachers. In this respect they are generally but too well justified, as the parents often keep their children at home on the most trivial occasions. In any individual case, however, it is unquestionable, as Joyce remarks, that the degree of regularity greatly depends on the character of the teacher and of the school. Excessive irregularity is frequently assigned as the *cause* of the low state of the school, but it is sometimes the effect; for both the parents and children naturally become indifferent where the discipline and instruction are low in character. On the other hand, a good, cheerful, popular

school exerts a kind of attractive influence over the children; they are less apt to be kept at home, because they are themselves anxious for school, and they attend not only in greater numbers, but also with increased regularity.

LYING

If the teacher would prevent the telling of lies, she should examine the reasons that prompt children to tell falsehoods. One such reason is the fear of punishment. The pupil knows that he will be punished if he admits his fault, and therefore seeks to escape the punishment by telling a lie. In all such cases the teacher will gain nothing by questioning the child in a threatening way. On the contrary, such questions will only induce the pupil to deny his fault. Hence the teacher should not ask: "Did you do this?" But the questions should rather inquire about certain circumstances: "Where did this happen to you? Where are the pieces (in case something was broken)? When was this instrument broken? How did it happen that this instrument broke?" An ill-put question is frequently the occasion for a child's lie. Furthermore, if the teacher has previously secured

the evidence of the pupil's guilt, she should not waste any effort in encouraging him to confess his fault. If she has no assurance of accomplishing something worth while by questioning the child, she should patiently await further developments. The pupil will often betray himself in other ways.

Pupils will also tell lies to obtain some advantage, perhaps a prize, or only a word of praise. If the teacher is too liberal in awarding prizes or premiums, she must carry part of the blame if the pupils use unfair means to gain these very questionable rewards.

Again, a sense of shame may also occasion some lies. The teacher should let her pupils understand that she appreciates their reticence and should content herself with a simple confession of facts. When it is a question of sin, she should refer the pupil to submit the matter to his confessor. At times the pupils may feel a sense of shame where there is no question at all of moral guilt.

Not a few pupils are ready to tell lies to save their friends from punishment. In such cases the teacher may recognize the loyalty due to a friend, but should at the same time instruct her

pupils that service rendered at the cost of a lie is mistaken loyalty and tends to destroy true friendship, which must be founded on mutual trust.

It should not be difficult to reform the pupils who tell lies in boasting of their past achievements or their present ability. The teacher should give such braggarts an opportunity for displaying their vaunted prowess. But in the event of failure she should not rejoice over their discomfiture, but may simply say: "You are still far from being able to accomplish what you set out to do. But I do not want you to lose heart. If you strive humbly and persistently enough, you may succeed in the end."

In passing judgment on the lies told by pupils, the teacher must duly distinguish between the lies told through malice and those told through ignorance or through mistaken judgment. Lies traceable to bad will are difficult to reform, while lies told through lack of observation or through mistaken judgment, should not be judged too severely. Modern research has demonstrated how little we can trust the statements of children. Indeed, most children need to be trained to be accurate in

their statements. A helpful means to this end is the training to careful observation. Make the children realize, first of all, how poorly they do observe. With this end in view, they may be told to write a few numbers on the blackboard, for example, 31,031; 30,131; 30,313; 33,103. Let the children look at the numbers for a minute, and then ask them to write them down from memory. Or tell the class a story containing a few numbers together with names of places and persons, and then let the children repeat the narrative. It will be an object lesson for both teacher and scholars to note the many discrepancies. After a few experiments of this kind, it will not be difficult to interest the children in exercises that will develop their power of observation. The teacher will stimulate their interest still more by allowing the pupils to propose such exercises to one another.

But notwithstanding all such training, the teacher will realize that she must be cautious in giving credence to the statements made by children. This is true particularly in case she is investigating reports of misconduct. Under these circumstances she must be careful in

wording her questions lest her very questions suggest a lie to the child. Nor should she fail to instruct her pupils about the vast importance of trust and confidence for the well-being of human society.

If some teachers are themselves perhaps not above suspicion in the matter of truth-telling, their example may produce deplorable results among the young. Let the teacher inculcate by precept and practice a deep respect for truth and veracity. Trust and confidence is one of the secrets of education as well as of government. Even children who have been caught in wilful lies, should feel that they can regain their teacher's confidence. Father Faber remarks in his *Spiritual Conferences*: "There is a peculiar clearness about characters which have learned to be true after having been deceitful." Father Schwickerath explains this trait by saying that the humiliating consciousness of having been found guilty of deceit, and the yearning desire to be trusted again, forces them to renounce everything like untruth, and to keep guard over themselves lest they fall again into the former habit. The chapter, "On Being True and Trusty" in *Practical Notes on Moral*

Training contains helpful suggestions in this regard.

DISHONESTY

It has been ascertained that of all the crimes of children under fourteen years of age that are tried in the courts, fully two-thirds are cases of stealing, while among adults stealing constitutes 16.8 per cent. of all crimes. Hence the obvious need for the teacher to inculcate in her pupils a deep sense of honesty. Honesty is always the best policy, but whoever makes this principle the sole motive for his honesty, cannot long remain honest. The teacher should therefore imbue her pupils with supernatural motives for practising this very important virtue. She must insist that the rights of property are sacred, and that not even the smallest article may be stolen from a fellow-pupil. The children should realize as early as possible that private property is necessary for the stability of human society. The duties, too, of restoring stolen goods must be explained clearly. It will also be necessary to teach the correct evaluation of earthly goods, and their proper use.

The teacher should keep a watchful eye to

prevent all forms of gambling as well as the trading in pictures, pencils, or books, as this practice offers opportunities for fraud and general dishonesty. Even the most trifling cases of stealing should be reported to the child's parents for the purpose of enlisting their help in effecting a reform. But the punishment for dishonesty may be public only if the whole class knows of the theft. In the case of habitual stealing or kleptomania it may be necessary to take severe measures, and the rigid discipline of institutional life may at times offer the only effective cure.

CHEATING

Let no teacher boast that her pupils cannot cheat her, for with her best efforts to the contrary, pupils may be deceiving her. Indeed, she may even furnish them with occasions for cheating, for instance, by not varying the tasks of the children, i.e., by giving annually the same subjects for compositions, the same exercises in translation, or the same problems in arithmetic. She will also encourage the tendency to cheat by attaching undue importance to the written work, especially to the written examinations.

The daily recitations may well be placed on a par with the examinations, and the pupils will then realize the futility of cheating.

But no matter what may be the motive or the occasion for cheating, the teacher may not tolerate the evil practice. The prevalence of cheating always reflects on her. Either she has not inculcated proper ideals of honesty, or she has been remiss in her watchfulness. Every case of cheating must be punished, though extreme measures must be avoided. We may admire the spirit, without adopting the practice, of the West Point Military Academy, which punishes every case of cheating with immediate expulsion.

A common form of cheating is that of pupils prompting one another. This practice is the bane of the poor disciplinarian as well as of the teacher with bad hearing or weak eyesight. But in overcrowded classrooms even a capable teacher may find the prompting a difficult problem to deal with. Here as in most cases the teacher must act on the principle, *principiis obsta*—"resist the beginning." She must use preventive measures by instructing the children that the practice harms the pupil called to recite: by being prompted the pupil has no oppor-

tunity for giving the answer himself, or for being instructed in case of ignorance. For the same reason the teacher gains the impression, perhaps a false one, of the pupil's ignorance or his inability to answer properly. Let the class realize the harmfulness of prompting, and the practice will soon cease. At times the teacher may herself be held responsible for the practice. If she is impatient with slow pupils, or frequently interrupts the answers given by the children, or prompts the answers (for instance, Ju—Juli—Julian the Ap—Apo—Apostate, Cae—Caesar) she must be held responsible for interfering with the independent efforts of her charges.

Teachers may offend on this head in even more serious ways. Speaking at the fourth annual convention of the Catholic Educational Association of Pennsylvania, Bishop McDevitt of Harrisburg spoke of a real danger confronting our teachers "when tempted to treat lightly those principles of honor which should rule the lives of men and women dedicated to the high mission of training boys and girls who are to stand forth in the social, political, and industrial life of the nation as types of Catholic manhood

and womanhood by reason of their honesty, integrity, truth, and civil and religious fidelity. It may be well to be more specific in speaking of a matter which cannot be ignored, if we are to appraise properly the true worth of our educational effort. One danger to which I may refer arises when teachers are tempted to tamper with examination papers in their custody. When placed on their honor by Superiors, superintendents, or State officials, teachers may be tempted to offer unlawful assistance in order that pupils may make a creditable record at examinations; or to make known directly or indirectly the subject matter of questions which they have been asked to prepare; or to use means whereby honored prizes may be awarded to undeserving pupils because of favoritism or special friendship; or to discriminate against pupils because of little animosities or prejudices.

“It is known that unworthy practices sometimes obtain in the preparation of valedictories, salutatories, and prize essays. Too often discerning auditors are forced to suspect that the carefully delivered addresses or the finely written compositions are prepared not by graduates, but by well-meaning, though ill-advised teach-

ers. That those who speak for their associates on graduation day may be able to do so in a worthy manner is apparently the only excuse for such a practice which, to say the least, is not in conformity with the principles of sincerity and straightforwardness. It would seem far better for the speakers at graduation exercises to express themselves simply and naturally, even if crudely, than that they should deliver a message which is thought to be theirs but is actually someone else's."

After referring to the dishonest practices that are notorious in school athletics, the Bishop continued: "Were the evils to which I have referred kept within the confines of the classroom and athletic field and were they ended when student days are over, there would be less cause for protest. Unfortunately such is not the case. In the first place, those who yield to the temptation to follow devious ways in order to secure results in academic subjects and athletic contests, do violence to the principles of honesty, truth, sincerity, justice, and honor which, we claim, distinguish our system of education. In the second place, the questionable practices condoned by school authorities become known and

react disastrously upon the student body in weakening their ideals and in dulling their delicate sense of honor.

“One consequence is that pupils in after life may reason like the soldier of the World War who learned after it was over that war propaganda very often had little regard for truth. He asked the question: ‘If it is right to lie in time of war, why is it wrong to do so in time of peace?’ Our Catholic young men and young women, recalling their academic career and seeing that dishonesty was practised in the classroom and on the academic field, and that the success of themselves and others was due not to honest effort but to unfair advantages and dishonorable practices, may conclude that, if it was lawful in school to attain an end by trickery and dishonesty, it can hardly be unlawful to use the same methods in business and politics. Is it not a tragedy when the ideals of early life are shattered?”

The Bishop concluded his arraignment of dishonest practices by admitting that the Catholic teachers “who call for this severe comment are, after all, few.” Yet he felt justified in making the comment “because the lowering of the high

standard of honor, even in singular instances, is a repulsive blot upon the fair reputation of Catholic education."

ENVY AND JEALOUSY

Envy and jealousy are characteristic of the selfishness that is native to every child. The teacher must, however, seek to avoid all occasions for creating jealousy among her pupils. She should therefore treat all according to their just deserts, and should not unduly single out the more talented or the more successful, and should never let the physical charms or other attractions of a pupil warp her judgment. She should begin early with instilling into her pupils the spirit of humility, modesty, and the charity which envieth not and seeketh not her own.

The exaggerated estimate of earthly goods is the ultimate cause of jealousy, and the teacher should therefore teach her pupils the proper estimate of all goods, natural and supernatural. The children must learn that the Lord distributes all goods in an unequal way, according to His own inscrutable designs, and that each one of us must give an account of whatever has been entrusted to our keeping. The children must

learn to take pleasure in giving of their own to others, and must realize that the sharing of our goods in intellectual gifts is the source of the sweetest joy. They must learn from their own experience that "to give is more blessed than to receive," and thus they will be tempted less frequently to be jealous over what others may have received in material or intellectual gifts.

Instead of allowing the child to envy the success of others, the teacher should train her pupils to rejoice over their good fortune. She should stress the fact that what the Lord considers most is the good will in all that we undertake. The Bible abounds in examples that show the beauty of the soul rejoicing over the happiness of others, for instance, Abraham, Jonathan, Paul, and especially Christ. But on the other hand it also offers examples enough (Lucifer, Cain, the brethren of Joseph, Saul, the Pharisees, Judas) to illustrate the hideousness of envy. Religious motives are, in fact, the only effective means for controlling the feelings of envy over the success of others. It is only in the light of eternity that all earthly goods are seen in their true value. The example of Christ, unselfish and loving in His every effort, should

inspire the children to suppress all thoughts of envy and to enter systematically into the joys and sorrows of their neighbors. In this way they will gradually acquire the genuine charity that consumes itself in unselfish devotion to others.

CURIOSITY

Some teachers are tempted to find the curiosity of children a great trial. But they should remember that Carlyle speaks somewhere of a divine curiosity. The late Dr. Shields declared that he who is not curious is intellectually dead. In the case of the very young child, the question is a necessary expression of his interest, and is a concrete manifestation of his feeling of dependence. The child does not know what to do with all the new elements that are crowding into his consciousness, and consequently looks around for direction. Happy the parent and teacher to whom the child will continue to appeal for information. Such a parent or teacher enjoys the child's confidence and may thereby safeguard the child against the worst pitfalls to which youthful innocence is exposed.

CHAPTER VIII

NATURAL AND SUPERNATURAL VIRTUES

*Only a sweet and virtuous soul,
Like seasoned timber, never gives.*

—GEORGE HERBERT.

EVEN with the best of intentions and the hardest of efforts, the teacher cannot expect to remove from her pupils all dangers and temptations. Dangers to faith and morality surround them on all sides. The best service that the teacher can render to her pupils in this regard is to train their conscience so that they will always have with them a trustworthy guide to warn and advise them in every situation. Only by equipping them individually for the dangers that they must face alone and individually, can she prepare them for the battles of the present age, that lacks so many of the old-time safeguards of virtue and innocence. The first requisite is that the pupils be imbued with a strong, living faith in the personal God.

They must learn to realize vividly and habitually that God reigns supreme, that we depend upon Him for all that we are and have, and that He is in supreme control of the most trifling event. They must be habituated to adjudge everything in accordance with the will of God, and hence they must be taught very carefully how they may and must distinguish between the good and the bad.

TRAINING THE CONSCIENCE

Blessings upon the teacher who succeeds in training her pupils to make a daily examination of conscience! But in making the examination of conscience the pupils must not be content with asking themselves about the sins committed during the day, but must make it a rule to ascertain the causes as well as the occasions of their sins. Consequently they must ask themselves: Why is it that I lacked the strength to overcome this or that temptation? What should I have done to gain the strength needed to overcome the danger?

Instead of abusing her pupils for their faults and mistakes, the teacher should show them the causes of the failings and instruct them about

removing these causes. In this way the children will learn to realize the danger in time, and will thus be better able to avoid the danger. But to instruct the children properly, the teacher must herself possess a well-trained conscience. A teacher with either a lax or a scrupulous conscience cannot train her pupils to have just the proper kind of tender conscience.

SELF-DENIAL

What the world needs urgently to-day for the healing of its moral and social ills, is self-denial. The teacher has a further reason for training her pupils to acquire this virtue since it is so essentially necessary for contented living. If the teacher considers the dreadful increase of crime, suicides, and venereal and mental diseases, she will realize that the school faces a momentous task in equipping the child for the world, in which the temptations to self-indulgence are alarmingly on the increase. Some schoolmen expect salvation from physical culture and sex hygiene, but the Christian ideal of education is vastly superior to the Spartan. A youth may be an athlete, and yet a moral coward. The teacher must train the will of the

child to desire only that which is pleasing to the Lord, and to shun all that is contrary to the will of God. But such training is impossible without constant acts of self-denial.

The teacher should closely observe her pupils so as to discover their inclinations for good or bad. She may often ponder on Herbart's warning: "The smallest fault may grow large through habit, and the smallest desire if unchecked may grow into an overwhelming passion." Fortunate the pupil whose teacher is wont, in the moment of struggle, to encourage him with the words: "Force yourself, child, force yourself." Such a word of encouragement suggests to the child that victory is possible, that he can overcome his laziness, his stubbornness, his selfishness, and thus trains him to habits of self-denial—the safeguard of righteousness.

The order and discipline of the school will break the self-will of the child and incline his will toward the good. Obedience demands self-control, but is self-denial only when rendered willingly. The teacher must make it plain to the child that he can do what he earnestly wills to do. She may say to him: You can be attentive; you can pray devoutly if only you will

make up your mind earnestly to that effect: given this good will, you must concentrate your mind, control your wayward fancies, guard your eyes, and put away distractions.

The School Sister may be encouraged in these efforts by considering Cardinal Newman's eloquent exposition of the power of the will:

Why is it that we, in the very kingdom of grace, surrounded by angels, and preceded by saints, nevertheless can do so little, and instead of mounting with wings like eagles, grovel in the dust, and do but sin and confess sin alternately? Is it that the *power* of God is not within us? Is it literally that we are *not able* to perform God's commandments? God forbid! We are able. We have that given us which makes us able. We are not in a state of nature. We have had the gift of grace implanted in us. We have a power within us to do what we are commanded to do. What is it we lack? The power? No; the will. What we lack is the real, simple, earnest, sincere inclination and aim to use what God has given us, and what we have in us. I say, our experience tells us this. It is no matter of mere doctrine, much less a matter of words, but of things; a very practical plain matter.

When a man complains that he is under the dominion of a bad habit, let him seriously ask himself whether he has ever *willed* to get rid of it. Can he, with a simple mind, say in God's sight, "I wish it removed?" A man, for instance, cannot attend to his prayers! his mind wanders; other thoughts in-

trude; time after time passes, and it is the same. Shall we say, this arises from want of power? Of course it may be so; but before he says so, let him consider whether he has ever aroused himself, shaken himself, awakened himself, got himself to will, if I may say so, attention. We know the feeling in unpleasant dreams, when we say to ourselves, "This is a dream," and yet cannot exert ourselves to will to be free from it; and how at length by an effort we will to move, and the spell at once is broken; we wake. So it is with sloth and indolence; the Evil One lies heavy on us, but he has no power over us except in our unwillingness to get rid of him. He cannot battle with us; he flies; he can do no more, as soon as we propose to fight with him.

There is a famous instance of a holy man of old time, who, before his conversion, felt indeed the excellence of purity, but could not get himself to say more in prayer than "Give me chastity, but not yet." I would have every one carefully consider whether he has ever found God fail him in trial, when his own heart had not failed him; and whether he has not found strength greater and greater given him according to his day; whether he has not gained clear proof on trial that he *has* a Divine power lodged within him, and a certain conviction withal that he has not made the extreme trial of it, or reached its limits. Grace ever outstrips prayer. Abraham ceased interceding ere God stayed from granting. Joash smote upon the ground but thrice, when he might have gained five victories or six. All have the gift, many do not use it all, none expend it. One wraps it in a napkin, another gains five pounds, another ten.

It will bear thirtyfold, or sixty, or a hundred. We know not what we are, or might be. As the seed has a tree within it, so men have within them angels.

More will power is the need of the hour. Without self-denial there can be no persistent diligence, no serious study. Real progress is out of the question if the schoolroom is turned into a playroom. The pupil must learn by precept and practice that no virtue is possible without self-denial, and must be trained to regard his favorite fault as his greatest enemy and one that must be conquered at all costs. The pupil must learn even in his early years that it is cowardly and disgraceful to give way to temptation, and that it is a high honor to oppose it, and to gain the victory over one's lower nature. If he will habituate himself to practise self-denial for the love of God, he will not find it too difficult to overcome sinful curiosity, to control his moodishness, his anger, stubbornness, greed, and envy. He will learn to be obliging, to love work, to rise promptly in the morning, to be agreeable in play, and so forth. It is not difficult to induce children to practise small acts of self-denial, for after each such act they have the sweet reward of the approval of

their conscience—a token that God rewards each act with new graces and new strength.

PURITY

This is a virtue which the teacher has much at heart, and yet she may often be puzzled about the best means for inculcating it. The Rev. Dr. John M. Cooper has therefore rendered a real service not only to our young people but to our teachers as well by treating the delicate subject so very well in his book, *Play Fair*. In order to induce the teacher to take up the book, we shall quote a few passages from the chapter on Purity.

“‘And God created man to His own image: to the image of God He created him: male and female He created them.’ We are men and proud of it. But God, who treats us as men, not as babies, expects us to play the man’s part. God trusts us. He puts us on our honor in the field of purity as in other fields of our lives. Our sex nature and powers were given us as a sacred trust for the founding of homes and the protection and upbringing of helpless and defenseless childhood. Around these things cluster like stars many of the glories of life,

above all, the hallowed name of mother. But purity, fallen and dragged in the slimy sewers of sin, turns into something more hideous than rotting leprosy.

“Here is a champion swimmer. Look at his broad massive shoulders, his deep chest, his muscles of iron. Every stroke of his mighty crawl drives him through the water with engine-like force. Trained to the very pink of condition, his sun-tanned, brawny, robust body is a sight that makes you glad to look upon. One day he ventures out in the river too near the falls, is sucked into its powerful draw, and is swept over the brink. A week later there floats up to the surface from down in the depths a bloated Thing with glassy, mud-filmed eyes, reeking with the stench of decomposition. So changes purity sucked into the draw of sin.

“‘Be a man, and chaste,’ challenged the old pagan writer. And a modern poet has put a still more stirring challenge into the mouth of the noblest of the knights of poetry, Sir Galahad:

My strong blade carves the casks of men:

My stiff lance thrusteth sure.

My strength is as the strength of ten,

Because my heart is pure.

“Your body is like a frisky, spirited colt or bronco. Treat it kindly and fairly and it will carry you galloping toward your goal in life. Give it a chance. But do not let it throw you or run away with you. Make good in the bronco-busting game. Either you must break the bronco, or the bronco will break you. Any mollycoddle can get himself thrown over a horse’s head. It takes a man to break in a worthwhile colt. ‘Be a man, and chaste!’

“Unchaste thoughts and images will come at times, invited or without an invitation. Three things will help keep them out or shoo them away. First, keep busy—with hobbies, collections, pets, sports, athletics, live games, books with much action in them, anything. It will be time to mope and daydream when you are ninety years old. Keep on your toes. Secondly, if wrong thoughts come, say a short prayer to Our Lord, His Blessed Mother, your Guardian Angel, then turn your attention to some of the things just mentioned and in which you are interested. Thirdly, stick to frequent Confession and Communion, weekly if possible. Be master of your thoughts and your tongue as well as of your

body. Otherwise a boy becomes master of neither and the cringing flunkey of both."

HUMILITY

Humility is the foundation of all virtuous living, and hence is of basic importance for character training. The normal child is predisposed to humility, as may be seen from the words of Christ wherewith He made the humility of the child the condition for entering into heaven: "Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven."¹

But if the teacher should discover that a pupil is conceited, she must set about to correct the defect. In the first place, she will insist on prompt obedience. She will also insist on the child's showing proper respect to all his superiors. F. W. Foerster maintains that it is important in this connection for the children to arise when their elders address them, never to interrupt the conversation of their elders, and not to sing or whistle in their presence. Religious education offers still more helpful means. The habit of prayer, insistence on original sin with

¹ Matt. xviii, 3.

its tragic consequences, consideration of our many sins and frailties, proper preparation for Confession and Communion—all these are means to impress upon the child the need of deep humility, and afford him an opportunity for practising this very important virtue.

However, while training her pupils to humility the teacher must be on her guard lest she teach them diffidence and faint-heartedness instead of humility. Outside of religious motives, there is, indeed, no set of principles that will safely guide her pupils in observing the golden mean between pride and faint-heartedness.

SELF-RELIANCE

The children of to-day must be trained to stand on their own feet. The temptations of the present age are so numerous, and the moral support that the young people receive from their environment is all too often practically nil so that the pupils must upon leaving school be fortified to stand four-square to all the winds that blow. Here again the teacher's personality is an important factor. If her life and conduct are governed by the teachings of Christ, if she acts on principle and is not subject to the whims

of the moment, she may hope to make true Catholic men and women of her boys and girls.

Our age needs boys and girls who have backbone enough to lead Catholic lives amid frightful temptations, who are trained to practise virtue and shun vice even if the watchful eye of the teacher, priest, or parent is not observing them. But they cannot be trained to such independence of conscience if the teachers will not give their pupils more liberty as they grow up to the beginning of manhood and womanhood. Put your pupils therefore on their honor; give them motives other than working for good marks and gold medals; let them obey and be industrious at their books because they will thus serve their own best interests. Teach them the principles of manhood, and give them opportunities to translate these principles into their daily lives.

In the higher grades of the elementary school and throughout the high school the teacher has many opportunities for allowing her pupils scope for the exercise of self-reliance. But even in the primary grades she should be on the alert to train the pupils to be self-active. When assigning tasks, she should afford opportunities for the pupils' initiative; for instance, when giv-

ing themes for compositions, or when controlling the reading of authors. She may also train the pupils to self-reliance by encouraging them to make collections of stamps, plants, insects, bugs, butterflies, etc. Another means for training them to be self-reliant is to encourage them to tutor some of the weaker pupils of the class. By placing mite boxes for the missions or by starting a school savings bank, she will encourage her pupils to make sacrifices of their own accord; and to deny themselves the enjoyment of sweets or the use of tobacco. It goes without saying that the campus and the playground offer untold possibilities for the development of self-reliance, and the teacher should make her influence felt in this direction also.

The charge is sometimes made that boys brought up in orphan asylums fail as soon as they are given the liberties of the world. The boys will undoubtedly fail if they have not been trained to use the liberties aright. Though guarded scrupulously against all that might prove a temptation, they are not prepared for the battle that is unavoidable in the world at large, and hence in their later lives are at the

mercy of the snares that beset their path on every side.

The boys and girls attending our schools are exposed to dangers enough, but what must be insisted upon is that they be trained in self-help for the greater struggle that is certain to be theirs. Let them be taught the practice of living in the presence of God. Let their minds be impressed with the idea that we all are soldiers, that life is a warfare, where each must face for himself the eternal enemy of our souls and his accomplices among wicked men and in our own lower nature. Men keep sacred the memory of those teachers of their boyhood days who appealed to them to be little men, little soldiers against the devil and his wily temptations. Act in this way with your pupils, and in their adult lives they may be bruised and scarred in many a battle, but they will bless the memory of their teachers for training them to stand to their guns.

It might be mentioned in this connection that the teacher should not neglect to train her pupils' sense of honor. She will do this most effectively by giving praise and blame in just proportion. She must use praise and blame more frequently with very young pupils, as they are not capable

of judging themselves, and have no standard other than the teacher's word for evaluating their work or conduct. But the more mature pupil must be habituated to perform his tasks out of a sense of duty. While a judicious admixture of praise and blame will probably produce the best results, we feel safe in saying that praise is, on the whole, more effective than blame.

REVERENCE

Educators are complaining quite generally about the decay of reverence among young people. There is therefore need for training our pupils to practise reverence. They should learn to reverence their fellow-men, who are made after the image of God, and are prospective citizens of heaven. They should be taught to reverence themselves as being temples of the Holy Ghost. They owe special reverence to their father and mother; to their teachers, who are their foster-parents; and to their priests, who are their fathers in God.

The reverence that our pupils owe to their superiors is grounded on the principle that human authority takes the place of God among men. Special laws were passed in ancient

Sparta to enforce the reverence due to the aged. When an aged man entered the room, a youth who might happen to be present had to give up his seat to him, and was not permitted to speak except when asked. At Athens an old man came into the theater after all places had been taken, yet none of his fellow-citizens offered him a seat. But when he approached the Spartan ambassadors, they all arose to offer him a seat in the most honored place. The Athenians applauded the respect of the Spartans, but one in the audience remarked truly enough: "Though the Athenians know what is right, they fail to practise it."

Reverence, like all other virtues, must be taught by doctrine, practice, and example. Teachers should inculcate reverence by practising it toward their pupils. A Latin proverb tells us, *Maxima debetur puero reverentia*,—"we owe very great reverence to the child." Every teacher must therefore in her own conduct be a model of politeness and refinement. She must, indeed, demand respect for herself, but if the precept is re-enforced by her own refined demeanor and due reverence for all, she will undoubtedly receive universal respect. She

must, therefore, be courteous when asking pupils for service, and must not neglect to acknowledge their kindness. Thus she will prepare the way for insisting that the pupils, too, should be courteous to one another. This will require special efforts in the case of boys as it is not ignorance or ill-will that is generally responsible for their bad manners, but merely the dread of being considered a "sissy" by the "other fellows."

JOY

Joy is the birthright of the child, but for too many children the school is the very antithesis of joy. A very effective means for taking the joy out of the life of the pupil is to overload him with tasks that are beyond him. The teacher can frequently lighten the work both for herself and her pupils by improving her teaching methods and by instructing the children in the art of study. But despite all the improvement possible, the work of the school will always be a task for the young, and much unavoidable drudgery will always remain.

Still, there are many pupils who love their teachers as well as the work of the school. But

we find almost invariably that their teachers love their calling and their work, for it is with such teachers that pupils will love their work. But if the teacher finds no joy in her work, if she is dissatisfied, or if she does not bear herself as a friend of the young, but as a tyrant and an absolute lord, then the school and all that is associated with the school will be detested by the child. But if the teacher appreciates properly her sublime vocation, if she is sincerely interested in her pupils rather than in her own comforts, and if she labors disinterestedly for the good of her class, then her pupils need never complain of joylessness in their lives. The most effective motives for preserving the joy of the teacher may be drawn from the supernatural view of our calling, for only supernatural motives can survive the trials and conflicts that enter every teacher's life.

GRATITUDE

Children are, of all human beings, the most egotistic, and their very expressions of gratitude are often only intended to secure still greater favors for themselves. But to inculcate sincere gratitude, the teacher should impress upon the

children the thanks they owe to God. Let the teacher impress upon them the example of the unselfish love of the Creator, and the self-sacrificing love of the Redeemer on the cross. The different feasts of the Church and the reception of the sacraments will give the teacher an opportunity for calling attention to this love of God, and thus she may hope to train them to appreciate gratefully all that the Lord has done for us.

Once she has trained them in this direction, it will be easier for her to teach the children the gratitude they owe their parents, teachers and other benefactors. Let her illustrate in detail the text of St. Paul²: "What hast thou that thou hast not received?" Concrete examples will demonstrate to the children that they are indebted to others for almost everything that they possess and enjoy. The life in school offers untold opportunities to the teacher for insisting on the expression of gratitude. The teacher should herself be a model of gratitude, and should not scorn to thank the children for favors done or services rendered. The teacher's gratitude toward the child will give the latter an opportunity

² 1. Cor. iv, 7.

for experiencing how sweet is the pleasure that we give to others by being sincerely grateful.

By habituating her pupils to the practice of gratitude, the teacher will give them for all their lives the source of the sweetest joy. Our modern world is rich in pleasure, but poor in joy. Our pupils will be rich in joy if they will learn from one of the most lovable of saints, St. Francis of Assisi—who was called Brother Joy—the lesson of gratitude to the Giver of all that is good. St. Francis learned this lesson early in life and practised it even in death, and it was his gratitude, as G. K. Chesterton brings it out so well, in his beautiful book on the Saint, that constituted the ultimate source of all his joy: “It is commonly in a somewhat cynical sense that men have said, ‘Blessed is he that expecteth nothing, for he shall not be disappointed.’ It was in a wholly happy and enthusiastic sense that St. Francis said, ‘Blessed is he who expecteth nothing, for he shall enjoy everything.’ It was by this deliberate idea of starting from zero, from the dark nothingness of his own deserts, that he did come to enjoy even earthly things as few people have enjoyed them; and they are in themselves the best working example

of the idea. For there is no way in which a man can earn a star or deserve a sunset."

THRIFT

The virtue of thrift is one of the choice fruits of high moral culture. Thrift is the foundation of economic and social progress. The virtue of thrift clearly distinguishes the civilized man from the savage, and is the prerequisite of progress in general. Without the thrift that accumulates savings there could be no railroads, no canals, no ships, no telegraph, no churches, no schools, no newspapers, no books—in short, nothing large or costly. All these things are beyond the thriftless savage.

Hence the teacher will be serving a large cause if she inculcates the necessity of thriftiness. The child must be taught early to appreciate all material things as gifts of God. The teacher will have an opportunity for teaching this lesson when she sees a child about to throw away bread or fruit. She should remind the child: Do not throw it away for it is a gift of God and may be appreciated, perhaps, by some other person. Or she may refer to the example of Christ, who after having fed the five thousand,

said to His disciples, "Gather up the fragments that remain lest they be lost." They gathered up, therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

The children should likewise be taught to take care of their clothes and books so as to keep down the expenses for their parents as well as to preserve things, perhaps, for the use of poor pupils. School savings banks should be encouraged among the children, as offering an opportunity for practising the virtue of thrift. Still, the teacher must warn the children against saving the money for motives of greed or avarice. Hence she should insist that the money is to be saved not for its own sake, but for the purpose of assuring its best possible use. The children should therefore be encouraged to contribute to mite boxes for the missions or to give alms for other deserving causes.

CHAPTER IX

THE IDEALS OF OUR PUPILS

Noble friendships with the saints are one of the most effectual means for learning heavenly-mindedness, and friendships formed in childhood will last through a lifetime. To find a character like one's own which has fought the same fight and has been crowned, is an encouragement which obtains great victories; and to enter into the thoughts of the saints is to qualify oneself here below for intercourse with the citizens of heaven.

—JANET ERSKINE STUART.

THE poet tells us that we really “live by admiration, hope and love.” To arrive at a correct judgment of a man it is well to let him speak freely about the man he admires most. If his greatest hero is Jack Dempsey, we shall conclude that his mental horizon is narrow indeed. He is not thinking great thoughts, and will hardly ever do anything truly great. Thackeray once wrote: “Might I give counsel to any young man, I would say to him: ‘Try to frequent the company of your betters. In books

and in life, that is the most wholesome society. Learn to admire rightly; the great pleasure of life is in that."

HERO-WORSHIP

One of the important objects of Catholic education is to make our pupils admire rightly, to make them worshipers of the truly great. The graduate that is not a hero-worshiper is sorely to be pitied, for he lacks the ideal to be his guiding star when the dark night comes into his life. More pitiable still is the condition of the youth who cynically sneers at all human greatness, for Carlyle rightly says: "No sadder proof can be given by a man of his own littleness than disbelief in great men."

HEROES FOR CATHOLIC CHILDREN

The Catholic teacher cannot be in doubt as to which heroes she is to place before the admiring eyes of her pupils, for to the Catholic teacher the greatest heroes of all time are the saints of God. And it is with them that her pupils should form friendships.

We know that our teaching Sisters make strong efforts to familiarize their pupils with saintliness

and to make them friends of the saints. But not many teachers have had an opportunity to ascertain whether their pupils really respond to these efforts. With so many deplorable collapses in adult life, may we not seriously question the success of at least some of these efforts? Do all our teachers really succeed in getting their pupils to look upon the saints as models in everyday life?

We have seen the tabulated results of an inquiry made among 899 Catholic girls in charge of Sisters known for their teaching efficiency, and of these 899 girls only 197 looked upon a saint as their model; 116 girls chose the Blessed Virgin as a model; 36, the saint whose name they bore; and 45, other saints; 19 chose persons from the Bible—Mary not being considered a Biblical saint. The girls had been asked to mention also why they had selected the respective saints as models, and the result was as disappointing as the figures just quoted, for the majority of the answers were of the vaguest nature: "Because she was so holy"; "because she was so good"; "because she is in heaven." Obviously, if the reason why a certain saint is selected as a model is so vague, we cannot ex-

pect that these girls will be greatly cheered in the hour of need and trial by thoughts of their patrons in heaven. There is, therefore, sufficient reason to fear lest the training of these children to look upon the saints as their models and ideals be not practical and effective enough.

Is it, perhaps, that most teachers—and therefore the children, too, who are committed to their care—have an erroneous notion of how the saints are to be imitated? Too many teachers would seem to regard the saints as though they had been placed by God under glass cases to be stared at, and wondered at, and prayed to, but not to be brought down to the floor, into our daily lives as having been men and women of the same bone and flesh as we, afflicted with the selfsame trials and temptations. What Father Cuthbert, O.M.Cap., says of the early Franciscans is pre-eminently true of the saints: “In their own persons they proved the Catholic principle that the antithesis of spirituality is not humanity but brutality. Man is never more truly human than when he is most spiritual, and never spiritual when he is not human.”

How could your American boy ever take a live interest in St. Aloysius if he learns to know

him only from the pictures and current descriptions of the saint? The boy realizes that so unearthly a look is quite beyond him, for he cannot imagine himself with the scourge in one hand, the crucifix in the other, and his eyes riveted on a skull. But tell that same American lad of the pluck of St. Aloysius, of his manly courage in fighting the temptations of the flesh, of his learning curse words from the soldiers among whom he moved in his early childhood, and then tell him of the difficulties he had in unlearning the bad habit. Tell him, too, that St. Aloysius enjoyed sports, and that he confessed that he would not give up a game of billiards even if he knew that he would die in a few hours, because even while playing he was doing the holy will of God. Tell your boy also of the hothead that St. Francis de Sales was in his boyhood, how his temper at times got the better of him, but how he struggled and fought until he had broken this temper and brought it under control.

THE FIGHT AND NOT THE TRIUMPH

None of our pupils are perfect; none are saints; and hence if we would get them inter-

ested in the saints of God it will not do to misrepresent to them the saints as though they had always been paragons of heroic virtue. On the contrary, we must show them the saints in the making, in the beginning of their fight for God and virtue, when they were boys and girls with much the same frailties and weaknesses as afflict the boys and girls to-day. But at the same time we must emphasize the all-important difference between the saints and the average human being: the saints fought manfully against their faults and the devil's temptations. Only in this way can our teachers hope to bring the saints close to the hearts of our boys and girls.

To do this is admittedly not an easy task, as saints' lives are rarely written in a way that will appeal to the child. But our Sisters are very effective in getting close to the hearts of the children and in mothering the little ones, and prayer and study will fit them for so presenting the saints that they will become living presences to their pupils. If the biographer of a saint relates that his hero practised a certain virtue, it is for the Sister so to describe that virtue that it will appeal to the child. Let me

give an instance of how one teacher acquitted herself of this task.

The Blessed Herman Joseph was a boy eager to learn much in school, for he knew that this pleased both God and his parents. He daily visited a church which he passed on his way to school, and knelt for a few minutes before the statue of Jesus and His Blessed Mother. He was poor, and would tell the Infant Jesus about his needs and troubles. Thus he would often tell Jesus of his meager breakfast: "My dear Jesus, this morning I had only a small piece of dry bread for breakfast, and I am still very hungry. But I will not complain, for, You, too, had to suffer much in the cold stable of Bethlehem, and I know Your blessing will strengthen me even though I have little to eat." The boy would also tell the Infant Jesus about his lessons, and which were easy and which were hard, and of all his plans for that day in school. After he had told all this he would bid Jesus and His Mother good-by: "I would like to stay longer here with You, but I must be off to school. Bless me before I go, and do not forget me while I am away. I'll be back after school." Whenever little Herman Joseph could obtain

flowers he brought them to Jesus and His Mother. The Divine Infant and the Blessed Virgin seemed to smile upon the lad, and he would say to them: "How happy am I to be here with You. Nobody else smiles upon me in so friendly and motherly a way; I wish I could be with You always."

The Blessed Crescentia was especially remarkable for her ready obedience. To bring home this fact to her pupils, a teacher told the following story: When the Blessed Crescentia was still a little girl, she found it difficult, as do all little girls, to sit quietly in school and never to talk or look around. But she tried hard to learn to do what her teacher commanded, and after some time she was never seen to be restless or talkative during school hours. She put her mind down to her lessons and never bothered about what the other children were doing. At home, too, she was obedient to mother. Whenever mother called she answered immediately and did not pretend, as many children do, not to have heard the call. She let her doll and other playthings lie; she left her best friend; or left off eating the sweetest cake; and would hurry to answer mother's call. When she visited

in the country or went skating or coasting, she would stay no longer than mother had allowed her. Her mother was glad to see her willing obedience, and the other children, too, followed the example of Crescentia. As the years rolled on obedience became the fixed habit, the second nature, of the girl, and when she entered the convent she found it easy to obey her Superior in all, even the most trying matters. When on one occasion her Superior told her to fetch some water in a sieve, the Blessed Crescentia obeyed, and God wrought a miracle to show how much pleased He was with her obedience; no water ran from the sieve, and the Sisters marveled greatly when they saw Crescentia carrying water in a sieve.

WHAT CHILDREN THINK

The subject of Bible history offers special opportunities for acquainting the pupils in a direct and vital way with the saints of the Old and New Testaments. While reading a chapter from Bible history the teacher may wait until an interesting point of the story is reached, and then she should invite the pupils to write on paper what this or that person in the narrative

is now thinking, or saying, or what he is about to do.

To illustrate: The class has been reading the story of Joseph in Egypt. The point has been reached where Joseph was sold to the merchants. The teacher has taken pains to enter into the details, and the pupils are deeply interested. In order to induce them to live themselves into the circumstances of the story and to sympathize with Joseph, the teacher will write these two questions on the blackboard:

What was Joseph thinking while in the pit?

What was he thinking while the merchants were carrying him off into a foreign country?

We have before us the answers given by a class of boys, one section answering the first question, and the other section answering the second. Eighteen boys worked on the first question, and turned in 122 answers, averaging seven answers to each pupil; thirteen boys treated the second question, and gave 78 answers, averaging six answers for each pupil. Lack of space forbids our quoting all the answers, but the few quoted will illustrate the general character of the pupils' work. The fig-

ures in parentheses indicate how often the respective thought was mentioned.

NONE THOUGHT OF TRUST 'IN GOD

Answers to the first question: My brothers will let me starve (6). My brothers will not kill me (10). Benjamin must have cried over my death (1). I shall die this minute or, at least, this hour (9). Will my brothers sell me (6)? Shall I go to heaven if I die here (1)? Shall I die of thirst (8)? Will my brothers give me back my new coat (3)? My brothers will write (*sic*) home that a wild beast has devoured me (1). I shall freeze in this pit (2). What will my father say if my brothers tell lies about me (2)?

Answers to the second question: How can I escape (3)? Every step takes me farther away from home (1). What will my brothers do with the money they got for selling me (1)? I shall get sick and shall die (2). I am worse off than a dog that is kept in a warm room and has enough to eat (1). Would that Benjamin were with me now (3). I shall try to leap from this camel (2). Would that I had not reported the wickedness of my brothers (1).

What will surprise the reader most is the fact that among the 200 answers given by the thirty-one boys, the trust in God is mentioned only once, though Joseph undoubtedly practised this virtue in both situations. This is the more strange since the boys had previously, i.e., in the lower grades, read the story, and should therefore be familiar with what is one of the most attractive traits in the character of Joseph. But it is just such an omission that will prove to our teachers the need of impressing upon the minds of our pupils the trust in the Lord. Only in this way shall we train them for life to turn to the Eternal Hills in their hour of need.

The teacher might also let the pupils write the thoughts of Joseph while riding in the king's chariot, with the people hailing him as the savior of Egypt. The thoughts recorded will give the Sisters an opportunity for distinguishing just pride from sinful pride, and for instructing her pupils in how far they may be proud of class distinctions or of progress in their studies.

Here is another question that will appeal to our pupils: What did Joseph think when his brothers came to Egypt to buy grain of him? The answers given will afford the teacher an

opportunity for instructing her pupils about the sinfulness of seeking revenge at home or in school. A further subject rich in content is to let the pupils state what thoughts passed through the mind of Moses when he was called by the Lord to bid farewell to the luxuries of the royal court and to deliver his people. From the answers given, the teacher will probably find that there is need of correcting the selfishness rampant in the souls of too many children.

If the teacher will apply the method in the schoolroom, she will find it an infallible means for ascertaining how well or how ill the children understand the character in question. The Biblical characters when studied in this way will come close to the hearts of our pupils, and their strong individuality will impress itself upon their souls for all future time. The reason why each pupil must record his own thoughts is plain, for in no other way can the whole class be brought to co-operate actively in this method of studying our models.

The teacher should never be at a loss for subjects. Most of the characters, both of the Old and New Testaments, can be studied in this

way. The saints, the great men of history, characters in stories and novels—all may be studied in the same manner.

CHAPTER X

FOSTERING VOCATIONS TO THE PRIESTHOOD AND TO THE RELIGIOUS LIFE

What better work, in the present time, can any of us do than foster vocations to our Brotherhoods and Sisterhoods whose special mission is teaching?

—ARCHBISHOP SPALDING.

THE superficial observer of religious conditions in America might look askance at the statement that there is a serious dearth of priests and Religious in our country, for he might think that 23,159 priests and over 50,000 religious teachers are more than ample for all our needs. Yet, when we come to consider the simple fact that there are, according to the *Catholic Directory*, 5,179 churches without resident priests, we realize the need of more priests for our country, without even giving thought to the insistent call of the foreign missions for American priests.

THE SCARCITY OF VOCATIONS

It is true, during the past few years there has been an increase in vocations to the priesthood as may be seen from the following figures:

	1912	1924
Catholic population	15,015,569	18,559,787
Seminaries	83	105
Ecclesiastical Students ...	6,006	9,328
Children in Parochial Schools	1,333,786	1,988,376

We see from these figures that in 1912 there was one seminarian to every 2,500 Catholics, while in 1924 there is one seminarian to every 1,989 Catholics, a decided increase as compared with population. But even with this increase there is no prospect of an adequate supply of priests within the next decade. It is only in the larger dioceses that the phenomenon of an over-supply of priests presents itself, while the recent statement of one of our Archbishops that there are 150 places in his Archdiocese unfilled owing to the scarcity of priests, reflects more general conditions. Nor is the need of more vocations confined to America. Pope Pius XI urged in 1922 that efforts be made everywhere to encourage ecclesiastical vocations by estab-

lishing seminaries for educating boys for the priesthood.

As to the need of more teaching Brothers and Sisters, the situation is fast approaching what Bishop Schrembs calls a crisis. Hence the campaigns for vocations conducted by several American Bishops. Who is to be blamed for the scarcity of vocations? Why are the laborers so few when the harvest is so great? Does God fail the Church in the matter of vocations? To say "yes" would deny the infinite wisdom of God. God's gentle voice is daily calling and beckoning the chosen souls. But too many souls fail to lend a docile ear to the divine voice. The vocations are here in great and sufficient number, but we fail to discover and to foster the existing vocations.

Let us heed in this all-important matter the exhortation of our Hierarchy as given in the *Pastoral Letter* of 1919:

God, assuredly, in His unfailing providence, has marked for the grace of vocation those who are to serve Him as His chosen instruments. It lies with us to recognize these vessels of election and to set them apart, that they may be duly fashioned and tempered for the uses of their calling. To this end, we charge all those who have the care of souls to

note the signs of vocation, to encourage young men and women who manifest the requisite dispositions, and to guide them with prudent advice. Let parents esteem it a privilege surpassing all earthly advantage, that God should call their sons or daughters to His service. Let teachers also remember that, after the home, the school is the garden in which vocations are fostered. To discern them in time, to hedge them about with careful direction, to strengthen and protect them against worldly allurements, should be our constant aim.

THE AMERICAN CHARACTER AND THE RELIGIOUS LIFE

The American character would seem to offer a fertile soil for vocations to the religious life. A writer in *America*¹ showed convincingly that several qualities of the American character correspond to the religious state; namely, the love of liberty, the love of system and organization, the economizing of power by specialization, the daring courage and love of enterprise, the hatred of stagnation and desire for improvement and progress, the perennial youthfulness and freshness, and the continental spaciousness of outlook.

In a letter addressed to Associate Justice Holmes, Canon Sheehan said on this head:

¹ Vol. XIV, 1916, pp. 295-297.

"Whether America is yet in its adolescence, or whether it is the result of climatic conditions, there is a certain buoyancy and delightful optimism in the character of the nation that is very much akin to the Catholic spirit. And there is also a depth of feeling and generosity which the older nations have long since cast aside in favor of the 'critical spirit.' All this tells in favor of the Church; and I think if some great thinker could reveal the inner serenity and sense of security, with the occasional raptures that belong to certain choice spirits, particularly in our cloistered Communities, half of America would rush away from the fever of modern life, like the anchorites of old, and bury themselves in monasteries."

The present time is opportune for a world-wide revival of the religious life. According to Dr. Ralph Adams Cram, the Protestant architect, the human race has once again arrived at a critical period in its history and is to-day in the midst of just such a grinding collapse as that which overtook Rome and the empire of Charlemagne and the Christian commonwealths of the Middle Ages. In such a crisis the world suddenly develops five cancerous sores: wealth

and luxury, lust and licentiousness, wilfulness and individualism, leading in the end to anarchy, envy, and egotism. For these evils, in Dr. Cram's opinion, there is but one cure: the consecrated religious life with its three great counsels of poverty, chastity, and obedience, and the two equally valuable principles of brotherhood and work, which together form "the energizing force that brings a new era into being."

As five, and ten, and fifteen, and twenty centuries ago, the saving motive will be, says Dr. Cram, the Catholic Faith, poured out anew upon the nations; and as five, and ten, and fifteen centuries ago, the visible and divinely directed means will be the consecrated religious life. Not only through archaic and pictorial revivals, but under the drive of a new spiritual consciousness implanted in man by the Holy Ghost, working itself out under old rules and under reformed rules, but in essence what it always has been and always will be—Monasticism. Dr. Cram contends that "Monasticism is divine in its essence and order, therefore an essential portion of the visible Catholic Church . . . From every point of view the restora-

tion and expansion of the consecrated religious life is the demand most clamorous to-day. We need the spiritual energy that emanates from the hushed cloisters and the dim chapels of Brotherhoods and monks, and the invincible force of their intercessions. The friar and the canon-regular are the workers of the visible things, and a world of efficiency and the 'strenuous life whose gospel is, Get results,' cannot measurably understand them. The monk, cloistered, shut away from active contact with the world, living a life of rigid abstinence, praying and praising God, and giving himself over to intercession, adoration, and worship, is to the world unthinkable; but it is at times like this that the world needs him most."

While this is altogether a most remarkable appeal² from a twentieth-century Protestant to his fellow-Protestants, it is an eloquent paraphrase of the famous saying of Dostojewski, "If you do not understand the monk, you cannot understand the world." While the revival of the religious life would benefit the world at large, it would meet a real need in our country where, as Msgr. Robert Hugh Benson observed,

² Published in *The American Church Monthly*, Vol. III, No. 1.

the strenuosity of American life with its multiplicity of practical affairs is apt to chill religious fervor.

THE TEACHER'S DUTY

The chief duty in the matter of fostering vocations belongs to parents and parish priests. But the school and its teacher, since they play so important a rôle in the child's life, have also a very distinct duty in regard to the discovering and the fostering of priestly and religious vocations. Vocations cannot come in any large number from a school if its classrooms have not a deeply religious atmosphere. All the work of the school must be permeated with the spirit of our holy religion. The teacher must be in her conduct and in her every movement a living exemplar of the power that religion has over weak human nature.

The truest inspiration leading the young to enter the religious state is gained by close association with model religious. St. Antony of Padua received his vocation from the sight of the dead bodies of five Franciscan priests who had suffered martyrdom in Africa. Young men past twenty would seem to offer unlikely ma-

terial for priestly vocations. Yet a busy pastor in the West, with more than six missions to look after, has adopted the practice of taking into his house young men of that age for the purpose of interesting them in the life and work of a priest, and now has to his credit nine priests won in this way.

The example of fervent Religious is a powerful force for gaining vocations. Montalembert says that it is a thing unheard of that any Religious Order suffered from lack of subjects as long as the spirit remained intact. Plato explains that just as a piece of iron when drawn into contact with the magnet becomes a magnet itself and acquires the power of drawing other pieces of iron to itself, so too a man united to God and touched by His spirit will in turn acquire the power of drawing other men unto himself. Plato would have us understand first of all that God is a mighty magnet; a truth the Saviour confirmed when He declared: "And I, if I be lifted up from the earth, will draw all things to Myself." He would have us understand secondly that He magnetizes those whom He attracts, insomuch that they acquire this marvelous power of attracting others to them-

selves, and by themselves to God. Commenting on the words of Plato, the Rev. William Power, S.J., remarks: "Blessed are those Sisters who by exhibiting in their daily lives the beauty, the strength, and the amiability of the religious virtues and the peace and happiness that flow from them, thus help to beget vocations, for in this way it is that vocations innumerable have been begotten."

But despite the teacher's good example, the children may know, or may have heard of, unworthy Religious. It might therefore be necessary for the Sister to explain, as Father Martin Scott, S.J., does in *Convent Life*, that not everyone in the convent is a saint, but there are more saints within convent walls than in the same space anywhere else on earth. Although all in the convent may not be saints, it is not the fault of the convent or the Order. The religious life is the state of perfection. It supplies abundantly all that tends to holiness.

The religious teacher should not be satisfied with the mere force of her example. She should strive, as Bishop Schrembs suggests, to foster in a prudent manner the tender germ of a divine vocation when she discovers it in the children

committed to her care. This germ is more frequently present than she might be aware of. At the religious census taken up at Notre Dame University in 1924, 75 per cent. of the Catholic students admitted that they had at one time or other in their lives thought of studying for the priesthood. Deep down in almost every Catholic heart is the craving for the perfect life, and with some effort on the part of priests and teachers much can be done to satisfy that desire. One zealous pastor discovered as many as one hundred vocations in his parish for one Religious Order of women.

Our Sisters should heed the advice given them by Bishop Maes: "You have the young people under your care at the most impressionable period of their lives, when they are nearest to God and are most susceptible to the inspirations of grace and to the call of a higher life. If any young people under your charge show any signs of a religious vocation, you should do all in your power to cherish and protect it. Foster these chosen souls and surround them with special care. Get them to follow a little rule of life, to say certain prayers in the morning and evening, to make a spiritual reading every day;

teach them to make mental prayer, and with all these helps—made very short and very attractive—along with the grace of God, the children will be sure to follow their vocation.”

But the whole class of children should be encouraged to join in the prayers for vocations. It is a laudable practice of some religious teachers to say to this end three Hail Marys daily with their pupils, the first being said for the boys and girls who are called to be priests and Religious, the second for those who are not called (they will need the help of God most to save their souls), while the third is said for the priests and Sisters who have labored in the respective parish or school. Nor should the spiritual reading be confined to those only who are known to have a vocation. On the contrary, spiritual books of a nature adapted to children, and literature on vocation especially, should be used for supplementary reading in the school-room. A list of books on vocations is appended to the present chapter.

MAKE THE RELIGIOUS LIFE KNOWN

The chief purpose of this literature should be to make the religious life known to the children.

The reading should be supplemented by visits to the motherhouse, especially on the occasion of the religious clothing. The latter ceremony so impressed Canon Sheehan that he has one of his characters say in *The Triumph of Failure*, "I tell you that whoever composed that ceremonial was a consummate dramatist. There is nothing more sublime in the whole range of human composition." It has also been suggested that Sisters go out in small groups to teach catechism to children who lack the privilege of attending at Catholic schools. In this way these children might be familiarized with the religious life.

The religious life needs only to be known to be loved. St. Teresa said: "If the world could but understand and appreciate the religious life, it would be empty, for all would enter the convent." The happiness of the religious life has been expressed in the old definition of a novice that owes its persistence through the centuries to the fact that it contains a very large element of truth, if it is not quite literally true. According to this old definition, "a novice is a creature that breaks crockery, spills oil, and giggles all the day long."

Yet it is also true of the religious life what one of the saints has said: "We cannot expect to have two heavens, one in this world and one in the next," and so it will surely come to pass that at times, and from time to time, things will not proceed as they ought or as we think they should. We shall have complaints and reason for complaint. But the Sister who has in her heart the desire to serve her Community best, will never allow any complaint to pass her front teeth, except to responsible persons. By thus guarding the good name of her Order and by being discreet in all that she says of her Sisters in religion, the religious teacher will do her part to spread abroad St. Bernard's praises of the religious life:

Here man more purely lives, less oft doth fall,
More promptly rises, walks with stricter heed,
More safely rests, dies happier, is freed
Earlier from cleansing fires, and gains withal
A brighter crown.

Some bishops have suggested that the most effective way to familiarize girls with the religious life as well as to protect their vocations from the dangers of the world would be to imitate the Church's policy in training candidates

for the priesthood in preparatory seminaries by establishing similar schools for girls. Ireland has had institutions of this kind for a long time, and a beginning has been made in this country to follow her example.

But while waiting for the establishment of such an institution in connection with the mother-house of her own Order, the individual Sister should use her influence to remove some of the prejudices that keep girls out of the convent. One of these prejudices is an exaggerated notion of the difficulty of the conditions for admission. But Archbishop Elder, following the authority of St. Alphonsus, reduced the qualities necessary to enter the religious state to the following three: (1) good will, (2) good health, and (3) good sense.

It is well known that vocations are often lost through the unwise opposition of the children's parents or other untoward conditions in the home. To remove the prejudices of parents and relatives against vocations, we must spread among them the truth about the religious life. To this end all the children of the school might engage in a composition contest by writing letters to be addressed to their parents on the

subject of vocations. By offering prizes for the best letter written in each grade, much interest would be aroused in the subject, and the results of this form of mass-action would undoubtedly make the effort worthwhile.

Nor should the teacher lose heart if her efforts do not meet with immediate response. The results will come in God's own hour, as Newman puts it so beautifully:

Another day, dear child, and thou
Shalt join His sacred band.
Ah! well I deem, thou shrinkest now
From urgent rule, and severing vow;
Gay hopes flit round, and light thy brow:
Time hath a taming hand!

She may encourage many children to give a willing ear to God's call by advising them to let their present choice of a state of life be governed by what they will have wished to have done once they are on their deathbed. A young Capuchin novice found the trials of his novitiate almost unbearable, and naturally so because of his energetic character and ardent temperament. Shortly before his profession, he had all but decided to leave. As a last resource, his novice-master sent him to consult Father Anthony

Shuermann. This great Capuchin, famed as a preacher and confessor, had come to the motherhouse to die. Overwork had prematurely wrecked his strong constitution. The young novice told his story. The world seemed so bright, the life of sacrifice he was about to embrace so repellent. Father Shuermann, propped up on his invalid chair, listened patiently. When the young man had finished, a smile passed over his wan features, and his sunken eyes looked kindly upon the novice. "Lad," he said, "look at my dropsical limbs; you know I am dying. What do you think I would do if I had my life to live over?" Father Shuermann never preached a more powerful sermon. The novice's doubts were all dispelled. He pronounced his vows a few days later.

When appealing for vocations the teacher should take a broad view of things. While she must bring supernatural motives to the fore, she should not ignore the fact that the element of adventure, romance, and idealism embodied in priestly and religious vocations makes a strong appeal to the child and particularly to the adolescent. The Sister should stress this element

when pleading for missionary vocations. The Students Mission Crusade will assist her in this regard. In working for vocations for the missions, she is promoting an increase of vocations in general. Vocations at home will increase in number as the number of missionaries grows. Such has been the experience of other countries. France is the greatest missionary country in the world, yet there is no scarcity of priests for the work at home; at least there was none before the War. Holland, in proportion to its Catholic population, has a greater number of missionaries in all parts of the world than any other nation. Yet practically every Catholic family can boast of having a son, uncle, or nephew, among the clergy; and families with two or three sons in the priesthood are by no means rare. It is the way God has of blessing a country that loves its neighbor.

VOCATIONS TO THE BROTHERHOODS

And God will bless the Sister whose charity is broad enough to realize the needs not only of her own Community but of other Orders also. Here one may think especially of the Orders of teaching Brothers which are handicapped in

many ways in their efforts to obtain recruits. There are thousands of boys who know little or nothing of the life and work of the Brothers. Others have a false notion of the obligations, and are bothered by many imaginary obstacles. Catholic parents, too, are woefully ignorant concerning the life of the Brother, concerning its honors, or its necessity. Consequently, even if a boy should decide to become a Brother he receives very little encouragement from friends or relatives. On the contrary, they will often insist that the boy enter the seminary, no consideration being given to his desire, or his calling.

Archbishop Hanna in no uncertain terms condemns such interference with a boy's vocation: "It were surely a misplaced zeal in anyone to seek to set a boy aside from his purpose of entering the Brotherhood, even in the hope that he might later attach himself to the priesthood. Vocation is not determined by the wishes or ambitions of an outside party. Vocation is a call of God, and to overlook a doctrine so basic is not unlikely to work mischief to the future of the boy as well as to the cause of the Church. Too often, indeed, he will never again entertain

the idea of an apostolic career of any kind, while we cannot forget that our clergy, for the most part are recruited from our Catholic schools and that without religious teachers, Brothers and Sisters, the ranks of our clergy and our educational system must alike suffer immeasurably."

Far-sighted Sisters are themselves realizing the need of an increase in the number of teaching Brothers. Mother Anselm, O.S.D., writes pertinently: "At a certain age boys ought to be taught by men who can enter into their sports, and influence and help shape their ideals and mode of action. Proof of this is the marked difference in bearing as soon as the little chaps are promoted from the Sisters' to the Brothers' department in the same school. The Sisters owe it to themselves to help the Brothers get recruits in order that fewer Sisters may be exposed to the unusual strain of coping with the growing boys at the expense of shattered nerves. An increase of vocations to the Brotherhoods then spells self-preservation for the Sisters. It is simply imperative that we should realize the great need of the Brothers and help fill up the ranks of these great factors in building a virile

Catholicity.” These arguments are all the more convincing when we come to consider the present remarkable increase of Catholic high schools, which call for an even greater increase in the number of vocations to the teaching Brotherhoods.

It will not be out of place to suggest to the Sisters not to ignore the vocation of the lay Brother. “In my Father’s home there are many mansions” is as true of the religious state as it is of heaven, and the lay Brother has a well-defined and by no means unimportant rôle in the economy of his Order’s expansion as in that of the Church’s growth and progress. The simple life has its eulogists by the hundred, but the beautiful idyl that is the very apotheosis of that life—the tranquil happy existence of the lay Brother—is yet to be written.

Hence an occasional word to the boys about this vocation, about the dignity of manual labor when sanctified, as it was by the Holy Family in Nazareth, by prayer and the good intention, will perhaps prove the seed that in after years will lead some of the Sister’s former charges away from the factory or the mill or the street to the hallowed halls of the monastery, and the

teacher's reward for thus co-operating with the workings of divine grace will be exceeding great.

A writer in the *Ecclesiastical Review* has shown that among all the favored children of Mother Church, the lay Brother (and this is true of the lay Sister also) enjoys the maximum of privilege and the minimum of responsibility. In the accomplishment of his "obedience"—which is work that as a rule is thoroughly congenial to his natural tastes—he has the full merit of doing God's will, free from the burden of the teacher's accountability for her pupils, and the pastor's still weightier responsibility for his flock. With regularly recurring periods of work and prayer and sleep and recreation, the whole treasury of sacramental grace open to his hand, a uniformly tranquil conscience in the present, full assurance of a well-provided-for old age, and sanely-founded confidence of a holy death and a happy eternity—why should he not be the most carefree, blissful mortal that treads the narrow path which leads to God? Hence we have included in the following list of literature some numbers that deal with the vocation of the lay Brother.

BOOKS AND PAMPHLETS ON VOCATIONS

- AIDAN, BROTHER, C.S.C., *Out of Many Hearts*. Notre Dame, Indiana, Ave Maria Press.
- ALPHONSUS, ST., *Choice of a State of Life*. St. Louis, Herder.
- A Marianist, *The Higher Calling*. Dayton, Ohio, Mount St. John.
- ANON., *The Door: Two Essays on the Religious Life*. Ludlow, Shropshire, England, St. Mary's Abbey.
- ANSELM, MOTHER, O.S.D., *The Catholic Teacher's Rôle in the Fostering of Vocations*. Notre Dame, Indiana, Ave Maria Press.
- BRIDGE, GERARD, O.S.B., *Monographs on Vocations*. Beatty, Pa., Archabbey Press.
- BURKE, PATRICK J., *Why Are the Harvesters Few?* Baltimore, Md., St. Mary's Industrial School Press.
- Capuchin Father, *Vocation and the Capuchin Order*. Milwaukee, Wis., Capuchin Fathers.
- CASSILLY, FRANCIS, S.J., *What Shall I Be?* New York, The America Press.
- CONNIFF, PAUL R., S.J., *Vocation*. New York, Benziger Brothers.
- DOYLE, WILLIAM, S.J., *Vocations*. Brooklyn, N. Y., International Catholic Truth Society.
- EPHREM, BROTHER, C.S.C., *The Training of a Brother*. Notre Dame, Indiana, Ave Maria Press.
- FISCHER, HERMAN J., S.V.D., *The Call of Christ*. Techny, Ill., Mission Press.
- FOLEY, THEODOSIUS, O.M.Cap., *The Capuchin Lay Brother*. Glencllyffe-on-Hudson, Garrison, N. Y., Capuchin Fathers.

- FOLEY, THEODOSIUS, O.M.Cap., *The Making of a Capuchin Priest*. Glenclyffe-on-Hudson, Garrison, N. Y., Capuchin Fathers.
- GARESCHE, EDWARD F., S.J., *A Month's Devotions to Mary, Queen of Vocations*. St. Louis, Queen's Work Press.
- GARESCHE, EDWARD F., S.J., *Teaching for God*. Chicago, Ill., Loyola University Press.
- GEIERMANN, PETER, C.S.S.R., *Vocation: The Secret of Happiness*. St. Louis, Herder.
- HENRY, JOHN, C.S.S.R., *The Earthly Paradise for Prospective Lay Brothers and Lay Sisters*. St. Louis, Herder.
- HOHN, H., *Vocations: Conditions of Admission, etc.* St. Louis, Herder.
- LORD, DANIEL A., S.J., *Our Nuns*. New York, Benziger Brothers.
- MAES, CAMILLUS PAUL, *Vocations and Catholic Home Life*. Springfield, Mass., St. Vincent's Mission House.
- O'CONNOR, ARMEL, *The Boyhood of a Priest*. London, Burns, Oates and Washbourne.
- REGER, AMBROSE, O.S.B., *Our Catholic Sisterhoods*. Techny, Ill., Mission Press.
- ROSS, J. ELLIOTT, C.S.P., *A Novena for Vocations*. New York, Paulist Press.
- SCHNITZHOFFER, URBAN, O.S.B., *Pray and Work*. Archabbey Press, Beatty, Pa.
- SCHREMBS, JOSEPH, Rt. Rev., *Vocations to the Teaching Orders*. Notre Dame, Indiana, Ave Maria Press.
- SCOTT, MARTIN J., S.J., *Convent Life*. New York, Kenedy.

Vincentian Father, *Questions on Vocations*. Springfield, Mass., St. Vincent's Mission House.

Vincentian Father, *Vocations Explained*. New York, Benziger Brothers.

WALDRON, PAUL, *Fishers of Men*. St. Columbans, Neb., Columban Fathers.

PART III

INTELLECTUAL EDUCATION

CHAPTER I

THEORY AND PRACTICE

It will be as it always has been. We poor followers of thumb-rule must move through aisles of barren desks, amid heads and hearts, impervious in great part, to our stoutest attacks. Meanwhile, our happier congeners of the blackboard do the art work; do it so naturally, so easily, so merrily, and most of all so successfully. A word, a look, from them is more patent than all our eloquence. What is the secret, anyhow? Ask the artists.

—FRANCIS J. MCNIFF, S.J.

DES, there are born teachers, artists in the profession, who have the native gifts that let them hit as it were instinctively upon the right thing at the right time. However, even these born teachers stand in need of pedagogical theory. They may be so well satisfied with their past practice as to be tempted to make it the standard for all future activity, and that not only for themselves but for all other teachers.

Is there not some danger lest they deceive themselves about their apparent successes, and be thus misled to abandon what may have been good pedagogical practice, and eventually prove total failures? Are they not always exposed to the danger of developing into mere technicians and slaves of routine? To escape these pitfalls even the gifted teachers must have recourse to the theory that they may have scorned in the past. If even they must, then, direct their professional activity by the aid of professional theory, what shall we say of the need of that vast army of teachers who are not so gifted, and who in the very beginning of their career may have started out on a wrong path?

FOLLOWERS OF THUMB-RULE

Let the teacher, then, whether she be extraordinarily gifted or not, make a thorough study of pedagogical theory. By so doing she will not only obtain reliable information, but will also learn how to correct mistakes in her pedagogical practice. It is not intended that she should develop into a theorist who blindly follows cut and dried methods. There is no such thing as successful routine teaching. But the

teacher should learn to appreciate the demand that theory should always govern practice, that educational principles must direct all educational activity, and that pedagogical theory is therefore indispensable for truly effective work in the schoolroom. It is the dream and the vision that make possible the deed. The science of education is the vision and the star that direct the course of the teacher, and often, too, it is the bright sun dispelling the dark clouds of doubts and fears. When the teacher grows despondent over what seems to her but scant success, when her work appears to be in vain, when the fruits of her endless labors look so meager, it is the science of education that may show her the bright vision of why she should battle on.

Yet she will have to test out the theory in her educational practice. Many a proud theorist has met with salutary failures in her practice, and has thence been led to harmonize theory and practice to the great benefit of her pupils. Pedagogical tact is often the only means for discovering just how to reconcile the conflicting demands of theory and practice. Hence it was that Herbart recognized tact as the middle mem-

ber between theory and practice. "Only through practice," he says, "can we acquire an art, and only through practice can we acquire tact, skill, and true efficiency; but not even through practice can we acquire an art if we have not first gained a mastery of theory."

The proper combination of theory and practice should produce the kind of teacher described as artist teachers. Not infrequently we hear the remark, "Our school is made up of small children; anybody can teach these little folks." The little child, however, is one of the wonders of the universe. His mind is in the making. His teacher is not molding clay. She is attempting a far more delicate task. The teacher must have almost supernatural skill. Who, then, must be employed to do this marvelous work? Only those who have had the best training, those who know most about the development and growth of the human mind—the artist teacher.

The artist teacher should be a master of method. "Method," says a practical philosopher, "is like packing things in a box; a good packer will get in half as much again as a bad one." But the mastery of method is not suffi-

cient. It is the spirit of the teaching that counts most. A great many subjects are included in the curriculum of the elementary schools, but these are of less importance than the spirit with which they are taught and the moral tone of the schools. It does not matter very much whether a lad of twelve or thirteen knows the exact position of Vienna or Budapest, Sofia, or Belgrade on the map of Europe. It does not matter whether he can give the date of the Great Fire of London within ten years or so, or whether he knows the author of *Il Penseroso* or the *Faerie Queene*. But it does very much matter whether in his school-days he is taught to understand the dignity and grandeur of knowledge, whether his intelligence is awakened by the desire of getting nearer to the heart of truth, whether he learns to understand the value of self-discipline, and whether there is planted in his heart the seed of great ideals, such as those of courage, honor, duty, and hero-worship, which in his manhood will grow strong and bear fruit.

THE TEACHER'S OBJECT

These views are in keeping with what John Grier Hibben has declared to be the first duty

of the teacher: "To discover native ability, to guide it into proper channels, to quicken ambition, to fire the imagination, to watch and attend at the birth of a soul, that is the highest privilege and most solemn function of the teacher." A teacher who is imbued with such ideals will impress us as do all teachers who live entirely for their pupils, and from whose company we come away with the feeling that the pupils' advancement is the greatest thing to live for. Such teachers will never be accused of being slaves to the text-book, for they will not overrate its importance. As a noted educator once said: "The best text-book in the hands of an inefficient teacher is of no more value than the worst text-book. We do not mean to undervalue the text-book in our system of education, but merely to indicate its proper place. All educators agree that many glaring defects in our educational policy are due to a too slavish use of the text-book. It is invariably the sign of an inefficient teacher. What we need is more thought and less memory work. We cannot afford to destroy the originality and enthusiasm of the teacher; for these elements lie at the very root of an efficient teacher, and if you destroy her enthusi-

asm, the work of the school will suffer in consequence. If the text-book be made the primary consideration, the teacher will lose the idea of her great importance in the work of education."

The teacher is like a tack—useful if she has a good head on her and is pointed in the right direction. But even though she is driven, she can go only as far as her head will let her. It is for the purpose of guiding the teacher along the right direction that we are venturing to treat in the present section a few subjects that offer difficulties to many teachers. The reader may miss some of the methods recommended by the new pedagogy. But while we do not deny that the new pedagogy has made valuable contributions to education, we believe that it contains much that is only of ephemeral value, while much of what it heralds as new, is only the wisdom of the ages presented in a new guise. We hold that the intelligence of present-day children has not kept pace with the vaunted progress of the new pedagogy.

Some of us are inclined to think that the constant changing of methods, the application of new theories every few months, the reduction of individual efforts required from the pupil, may

be the cause of this poor standard of intelligence. A return to the system which asked the teacher so to prepare the lesson that out of her own knowledge she was able to interest and explain—with the aid of such paltry things as maps and illustrations in books—in a manner that her pupils understood and visualized mentally the subject put before them, might be a better solution of the educational difficulty than the introduction, for instance, of a costly apparatus into every school for the benefit of film producers. The truth seems to be that we are becoming so introspective in our educational methods, pondering the effect of everything on the child mind, that we are apt to forget that common sense is also a very necessary ingredient of any system.

But we cannot here enter into further details, and shall therefore conclude the present chapter with the general rules which Edward Rowland Sill found very helpful in the schoolroom:

1. Don't *care* in the faintest possible degree what the children think of your doings. (You may *think* as much as you please of what they *care* for. They have tender little hearts.)

2. Don't try to do (or have them do) two days' work in one. Little by little, and the least things first, and *many times repeated*.

3. Their education consists mainly in *their working; not yours*. Sometimes the teachers that work hardest do the poorest work, on that very account. (Your work *out* of school, of course, helps them; but I mean *in*.)

4. If you find yourself getting excited, or talking loud, or moving quickly (i.e., hurriedly) just *stop*, and let the steam go down. Give the children something to do quietly, as a composition on "What I should like to have," or something else, in the meantime.

CHAPTER II

PREPARING THE DAY'S LESSONS

To the last, Brother Azarias prepared each day's lesson for his boys, as if he had never taught the subject before."

—JOHN TALBOT SMITH.

THE teacher must prepare the day's lessons, for without such preparation not even the most gifted teacher can work efficiently. We need not have much experience to realize the imperative need of the daily preparation. The teacher who does not prepare the day's lessons will soon be in a rut and the slave of routine, and that means the end of growth, and ultimate failure.

THE DANGER OF STAGNATION

The remote preparation for the work of instruction requires of the teacher that she be thoroughly acquainted with the curriculum of the school. It will not be sufficient for the teacher to know only what she is expected to

teach during the year, but she must be familiar with the matter treated previously so as to know what is to be reviewed. If the school has adopted the departmental method of teaching, she must know also what the other teachers are demanding of her pupils so that she can provide for the necessary correlation of all the subjects. She must at the same time plan her work in advance so as to cover all that may be required for the respective year.

All this means that the teacher must have more than a bowing acquaintance with all subjects, or as an experienced teacher puts it, "A Christian teacher should not be satisfied until she knows at least a hundred times as much as her pupils." The matter of general knowledge is of particular importance in this modern age of specialists whose difficulty is, as Chesterton says, not that they know a lot about one thing, but that they know so little of anything else. The teacher should instead strive after the ideal proposed by Cardinal Newman for the scholar, who should know something of everything, and everything of something. Let the teacher therefore cultivate a broad, general culture and she will experience what we may call the law of the

“gracious overflow.” In teaching one thing, we unconsciously teach another; that is to say, in all good teaching there is a tendency toward catholicity of knowledge. This is in keeping with the nature of knowledge, for all its various departments are connected with one another, and cannot be understood except in the light of these inter-connections.

By cultivating a love of knowledge the teacher will also promote her own best interests. What St. Jerome says of the knowledge of Sacred Scripture is true, to some extent, of knowledge in general: “If you will love the knowledge of Scripture you will come to have a distaste for the lust of the flesh.” In his apostolic letter of March 19, 1924, addressed to the Superiors General of the Religious Orders of men, Pope Pius XI quotes Richard of St. Victor to this effect: “Would to God that we all devoted ourselves to these studies from early morning till late at night! By so doing we should gradually destroy the love of vanity, and cool the ardor of carnal desires.”

With regard to the day's lessons, the teacher must obviously possess complete mastery of the matter. Goethe says rightly: “There is nothing

more pitiable than a teacher who knows only as much as her pupils are expected to know. Half-knowledge in the teacher is a crime." We must furthermore demand of the teacher that she should be able to distinguish the essentials from the accidentals, and this implies the ability to select what is characteristic or educative in every subject. To these demands we must add the further requirement that she should be able to impart to her pupils all these respective elements. In general we may say that the teacher's preparation of the day's lessons must be a model and an inspiration for that of the pupils.

MAPPING OUT THE FIELD OF WORK

A Sister of Notre Dame with a large experience in training teachers suggests that the young teacher should have direction and guidance in mapping out the entire field of work; that the principal and sub-topics should always be studied in relation to the *whole*; or, as Dr. Shields puts it in his *Philosophy of Education*, the special aims should be subordinated to the general. Every day's aims should be clearly mapped out in relation to those of the week and

month and year. Hence every beginner should be taught *to write out* her lesson plans systematically. *Catholic School Interests*¹ contains interesting suggestions for the writing out of the lessons in Religion.

Successful teachers as a rule owe no small part of their success to their careful preparation of the day's lessons. Father John Talbot Smith tells us of Brother Azarias that he was a most conscientious worker, the meanest task receiving as serious attention as its nature demanded. To the last, he prepared each day's lessons for his boys as if he had never taught the subject before. He was ever jealous of this duty, maintained the interest of his pupils by every method possible, allowed no entrances or exits during his class-hour, and shut off the outside world completely when this work was concerned. His success was commensurate with his care. Rather commonplace boys, who could not be interested in any other study, grew warm with him over Shelley and Tennyson and à Kempis, and got a discriminating taste for these authors. He had the faculty of interesting his pupils in their work, so that the average boy waxed hot, and

¹ Aug. 22 to May, 1923.

the true student went enthusiastic over books and authors which send ordinary people to sleep.

CHAPTER III

TEACHING THE ART OF STUDY

The scholar who cherishes the love of comfort, is not fit to be deemed a scholar.

—CONFUCIUS.

ALL teachers agree with Janet Erskine Stuart that children do not know how to learn lessons when the books are before them, and that there is a great waste of good power, and a great deal of unnecessary weariness from this cause. If the cause of imperfectly learned lessons is examined it will usually be found there, and also the cause of so much dislike to the work of preparation. Children do not know by instinct how to set about learning a lesson from a book, nor do they spontaneously recognize that there are different ways of learning, adapted to different lessons.

BOOKS ALONE ARE NOT ENOUGH

It is a help to the children to know that there is one way for the multiplication table and

another for history and another for poetry, as the end of the lesson is different. They can understand this if it is put before them that one is learnt most quickly by mere repetition, until it becomes a sing-song in the memory that cannot go wrong, and that afterward in practice it will allow itself to be taken to pieces; they will see that they can grasp a chapter of history more intelligently if they prepare for themselves questions upon it which might be asked of another, than in trying by mechanical devices of memory to associate facts with something to hold them by; that poetry is different from both, having a body and a soul, each of which has to be taken account of in learning it, one of them being the song and the other the singer. Obviously there is not one only way for each of these or for other matters which have to be learnt, but one of the greatest difficulties is removed when it is understood that there is something intelligible to be done in the learning of lessons beyond reading them over and over with the hope that they will go in.

In his *Collationes in Hexaëmeron* St. Bonaventure, the Seraphic Doctor, gives some help-

ful directions concerning the art of study. Our study must, first, be orderly. In the second place, it must be persevering. St. Bonaventure finds desultory reading a great hindrance, for it betrays a restless spirit, which makes no progress, nor does it permit anything to take root in the memory. We learn to know a person minutely by looking at him often and by studying him, not by a mere glance.

In the third place, we must study with pleasure. God has proportioned both food and taste, so that both must correspond if the food is to be wholesome. He who finds the food distasteful, as did the Israelites with the manna, experiences but one taste. Spiritual men, however, find therein the sweetness of every taste.

Finally, says St. Bonaventure, our studies must remain within proper bounds, and must be prudent. We must be discreet and moderate, and not attempt a learning beyond our strength. The exact limit for every student is drawn by his talents. Beyond this he should not seek to go, nor should he remain below it. The Seraphic Doctor concludes his directions with an illustration from St. Augustine. Those who do not carry on their studies in an orderly manner are

like colts which gallop hither and thither, while the useful beast of burden plods securely on, and arrives at its destination, because it proceeds steadily and perseveringly.

The teacher cannot give too much attention to the subject of teaching her pupils the art of study. Any student of waste in education realizes that the greatest source of waste is found in unintelligent methods of the pupils' work. One of our most needed reforms is found in this field. Much would be gained if all teachers could be brought to realize that the formation of habits, rather than the acquisition of facts, is the dominant purpose of the school.

THE MORAL ASPECT

In discussing this subject at the 1918 Convention of the Catholic Educational Association, held in San Francisco, the Rev. Dr. Edward A. Pace brought out the important point that *the will to study* is the main thing. Hence our subject possesses a *moral* significance, and this, especially in the Catholic view of education, is even more vital than the intellectual aspect. It is obvious that study, and in particular well-formed studious habits, are of great value in

moral training. These habits imply seriousness, a spirit of work as strong as the spirit of play, an ability to delight in things that are high and worthy. They also imply persevering effort and steadfast adherence to purposes once chosen—instead of spasmodic attempts and varying aims. They afford a safeguard against many kinds of temptations and especially against the dangers to which idle minds and unchecked imaginations are exposed. And, as every teacher knows, studious habits are the best aids to school discipline, since they make the pupil a lover of order, and to that extent, his own disciplinarian.

Habits of study must be at the same time habits of virtue. To bring this about completely, the teacher must take into account *all* the factors of study. She will have to inquire how a moral value can be given to the pupil's thinking, to the supplementing of thought, the organization of ideas, the judging of statements, memorizing, using ideas, developing individuality. All these, however, depend upon the starting point. They get their relative importance only after the pupil has been led to take the first step by setting himself to study. And this he will not do, in any profitable way, unless

the proper *motive* be supplied. The *motivation of study* is thus the first and essential factor. It is the indispensable means for overcoming inertia, for securing concentration, and for changing the process of study from drudgery to joy, from penal servitude into the freedom of spontaneous effort.

The Rev. Dr. Pace observes rightly that the power of a motive is not determined by its objective value alone. Even in dealing with adult minds, it is necessary to consider the subjective factors—habit, tendency, character. These in the child have to be the more carefully considered, first, because they are in the process of formation, and again because the intelligence of the child is not yet able to grasp the meaning of aims which appeal to the adult. If they are to have the desired effect, the motives for study must follow the principle of adaptation; they must touch the quick of the pupil's mental being, and therefore must be such that he can understand them, feel their pressure, and stretch himself forth in pursuit of what they represent. In his maturer life and thinking, the man will appreciate an exhortation to seek after truth because it is divine and to follow after

righteousness that he may conform to the order of the universe. But such appeals, well-grounded as they are, do not reach the child, and much less arouse him to effort.

Like every other part of the teacher's work, motivation must be adapted to the pupil as he is now; and this for two reasons—first, because it is the only way to make a beginning of study; and second, because it is the only way to prepare his mind for the appreciation of motives that will be offered in the course of his development.

THE NEED OF PSYCHOLOGY

All that has been said in the present chapter makes it clear that the teacher must do more for her pupils than merely lay down the alternative, *Aut disce aut discede*—"either study or get out." She will be much assisted in this matter as in all her other professional duties by a thorough study of psychology. Psychology is the science of the human soul. By the soul is meant the thinking principle by which we feel, know, and will, and by which our body is animated. Given this definition of psychology we all agree that teachers need this science to be successful in

the schoolroom. How could a teacher ever be truly successful if she did not know the mind, its faculties, and its activities? How could she ever impart knowledge if she did not know how the mind receives knowledge? How could she ever get her pupils to study if she did not know to what part of their nature she is to appeal?

Very much of the poor work chargeable to the teaching profession is done by teachers who study the book and not the boy. As well expect good teaching under such circumstances as good music from a player who knows only the tunes to be played and not the instrument itself. But, to pursue the figure still further, the schoolroom may be said to contain ordinarily a large number of musical instruments, each of which differs greatly from the others, even on the first day of school, and grows daily into an instrument quite different from what it was the day before. To play on all these instruments and produce sweet, melodious music, without discord, is a Herculean task, and certainly calls for a knowledge of the instrument and the tones to be produced. Now, the instrument on which the teacher is to play and from which she is to elicit music is the human mind, and hence she

must be familiar with the human mind. But this familiarity is unthinkable without a deep knowledge of psychology.

All teachers are practical psychologists. In the schoolroom they observe the children's ways, their likes and dislikes, and the causes of their own failure and success in dealing with the pupils' minds. This is studying psychology in a practical way. Yet there are many points of psychology that cannot be studied in this way. Hence the need for the teacher to study not only the boy but also the book, i.e., psychology both in its philosophical and its empirical aspects. The teacher who studies psychology for the purpose of learning the most effective methods of subject-presentation, mental training, etc., will find empirical psychology, dealing as it does with the processes of sensation, perception, association, discrimination, abstraction, attention, habit-formation, etc., of far more practical interest than philosophical psychology. May the Lord therefore hasten the day when our teachers will have available a series of text-books in psychology that will be both Catholic and scientific in character.

CHAPTER IV

INTEREST AND ATTENTION IN THE SCHOOLROOM

Tediousness in a teacher is a most serious offense.—KARL KEHR.

THE doctrine of interest may have been overworked in modern education, yet the exaggerations should not induce us to ignore its claims upon our attention. We attend readily to some subjects because they are interesting; and they possess interest because they afford us pleasure or a particular kind of pain. Some psychologists would completely identify interest and attention, maintaining that to attend to an object and to be interested are the same thing. Still, ordinary language recognizes a difference. Whereas attention is transitory, interest may be permanent. Thus, we can retain interest in a science to which we have not devoted attention for a considerable time. Moreover, we easily concentrate our attention on a

particular subject because it interests us; it is not immediately interesting because we direct our attention toward it. Thus, even an elementary knowledge of botany or geology gives a new interest to a walk in the country, and the fact of having read one of Scott's novels makes Edinburgh quite a different city to the visitor.

MEANING AND IMPORTANCE OF INTEREST

A very large part of the teacher's task consists in arousing the interest of her pupils for the work of the school. Teaching is not simply giving out lessons and correcting exercises. It is the question of winning the loyal co-operation of human beings, of touching their imagination, rousing their interest, stirring their ambition, making them *want* to learn. The teacher may know facts and figures, but she will fail nevertheless if she does not know human beings and their craving for subjects of interest.

A. C. Benson says on this head: "A school lesson should be in the nature of a dramatic performance, from which some interest and amusement may be expected; while at the same time there must be solid and businesslike work done. Variety of every kind should be

attempted; the blackboard should be used, there should be some simple jesting, there should be some anecdote, some disquisition, and some allusion, if possible, to current events, and the result should be that the boys should not only feel that they have put away some definite knowledge under lock and key, but also that they have been in contact with a lively and more mature mind. Exactly in what proportion the cauldron should be mingled, and what its precise ingredients should be, must be left to the taste and tact of the teacher."

Indeed, the teacher's personality plays an important rôle in this respect. A tedious teacher may render even the most attractive subject dull to her pupils, while the enthusiastic and wide-awake teacher may make even dry and forbidding subjects interesting. It would be well for every teacher to heed the advice given by A. C. Benson: "The best training that a teacher can get is the training that he can give himself. If he has found an illustration or a story effective, let him note it down for future use; let him read widely rather than profoundly, so that he has a large stock-in-trade of anecdote and illustration. Let him try experiments; let him grasp

that monotony is the one thing that alienates the attention of boys sooner than anything else; let him contrive to get brisk periods of intense work rather than long tracts of dreary work. These are facts which can only be learned by practice and among the boys. I declare, I believe that one of the most useful qualities that I have found myself to possess from the point of view of teaching is the capacity for being rapidly and easily bored myself. If the tedium of a long and dull lesson is insupportable to myself, I have enough imagination to know that it must be far worse for the boys."

Yet there may be times when the teacher must check a pupil's interest, for instance, if he is interested in a one-sided way in a subject for which he is particularly gifted, while ignoring the rest of the curriculum. Such a pupil must be compelled to study the essential subjects, even though they appear devoid of interest to him. With persistent efforts he may find even these full of interest, as there is hardly anything that will not arouse some interest if we occupy ourselves with it for some time.

But in general the teacher may follow the advice given by Charles W. Eliot: "Enlist the

interest of every pupil in every school in his daily tasks in order to get from him hard, persistent, and enjoyed work. Make every pupil active, not passive; alert, not dawdling; led or piloted, not driven, and always learning the value of co-operate discipline." But in order to carry out these directions for creating interest, we must have interested teachers, for without the latter we can never hope to have interested pupils. The teacher should be generally interested in what is going on, and not be merely bursting with superfluous information. To sit and be pumped into, as Carlyle said, speaking of Coleridge's conversation, is never an exhilarating process.

HOW TO SECURE AND HOLD THE ATTENTION

If the teacher cannot secure and hold the pupils' attention, her best efforts will be in vain. But our pupils are often wrapt up in their own little world, and special efforts will be required for securing their attention. Comenius gives the following excellent rules for securing the pupils' attention:

1. Always bring before the pupils something pleasing and profitable.

2. Introduce the subject of instruction in such a way as to commend it to them, or stir the intelligence into activity by inciting questions regarding the matter in hand.

3. Stand in a place elevated above the class, and require that all eyes be fixed on the teacher.

4. Assist the attention by representing everything as far as possible to the senses.

5. Interrupt the instruction by frequent and pertinent questions, for example, "What have I just said?"

6. If a pupil fails to answer, ask another pupil or several, without repeating the question.

7. Occasionally demand the answer from several and thus stir up rivalry.

8. Give an opportunity to anyone to ask questions when the lesson is finished.

Some teachers make the mistake of resorting to violent measures for the sake of getting and retaining the attention of their pupils. But all such measures defeat their very purpose, for we believe that calmness on the part of the teacher is a necessary condition for holding the pupils' attention. It is not given to many teachers to possess the calmness of Fray Luis de Leon. He, a holy and very learned man, had been imprisoned for more than four years. On his release and restoration to his professorial chair, he quietly remarked, the classic legend runs, "As we were saying yesterday," and calmly con-

tinued the lecture his imprisonment had interrupted.

Though such calmness is of a heroic degree, we agree with the writer in *The Sower* who says that calmness is the acid test for teachers. There is an old legend that whenever and wherever a kingfisher builds her nest, she brings calm, golden weather. Calmness is a real test for teachers. Not the now-and-then kind, but the unceasing, unshaken sort which can only be bought at a dear price. A teacher should be calm, because, if she has this gift, she is not a nervous woman, and because no one, however gifted, however amiable, who suffers from nerves, should have charge of children. Nuns as a rule are not nervous invalids. A nun's personality has been through the mill in the novitiate. The reward of all this is serenity, and this serenity, together with all the ingredients which have gone to the making of it—all that the nun has learned and suffered and sacrificed—reacts powerfully on the children. Each of us, on entering a room, adds his special contribution to its spiritual atmosphere, and each contribution is mutually infectious. A restless child makes a restless class, and so does a rest-

less teacher. But a well-balanced teacher makes a class of well-balanced children—and we shall add, of attentive children.

CHAPTER V

THE DULLARD

The misunderstood children who are reached the stone of discouragement instead of the bread of hope and who are branded "dull and backward" when laid upon the Procrustean bed of closely graded schools.

—THOMAS EDWARD SHIELDS.

THE Rev. Dr. Shields gives us a pathetic but true picture of the dullard in his book *The Making and the Unmaking of a Dullard*. He tells us that the dullard is the trial of every teacher, and the prolific source of heartache and humiliation to his parents. His days are eked out in discouragement, and the future stretches out before him a barren waste with no ambitions beckoning to him, and no ray of hope to illumine his path. Misunderstood by his companions, abused by his superiors, held up to the school as an example to be avoided, the butt of ridicule for the smart,

jeered at by the thoughtless and the ill-bred, with all the currents of life soured and turned back upon their source, the dullard too frequently finds his way to the Juvenile Court, and thence he passes on to recruit the ranks of the vagabond and the criminal.

A PATHETIC PICTURE

Dullards are the trial of the elementary school teacher in particular, because she cannot, like the college professor, reject them but must bear with them patiently and do for them all that human and often superhuman efforts can accomplish. But the dull pupils offer her an opportunity also. Anyone can teach a bright child. Skill in teaching is shown at its highest when it brings out the best in dull pupils. The teacher should, above all, avoid wounding the sensibilities of a dull child. There will always be those in every school who are slow to comprehend. After their classmates have grasped an idea during the teacher's explanation, they still have the vacant stare—the unintelligent expression. This may be so after a second or third explanation. The teacher is now strongly tempted to indulge in expressions of impatience, if not of

opprobrium. This temptation she should resist. Such children are to be pitied, but never to be censured for their dulness. It is an unfeeling thing to sting the soul that is already benighted. She should cheer and encourage such a slow mind to greater effort, by the sunshine of kind looks, and the warm breath of sympathy, rather than freeze up by a forbidding frown, or a blast of reproach, the feeble current of vivacity which still remains. A dull child is almost always affectionate; and it is through the medium of kindness and patience that such a one is most effectually stimulated.

THE POWER OF KINDNESS

By employing kind methods, the teacher may strengthen the memory of the dullard, develop his imagination, and so further his mental growth. Visual aids must be used extensively in the case of dullards, and the teacher should be an expert in the training of the senses. It is obvious that the dullard requires more individual attention than the other pupils, but in overcrowded classrooms such attention will be out of the question as the teacher cannot neglect the whole class for the sake of a few stragglers.

The teacher should be slow in declaring a pupil a dullard or a hopeless dunce. Quite often the apparent dulness is due only to laziness, and then stern measures are in order. Or the pupil may be dull in certain subjects only, while gifted in others. The history of many of the world's greatest men shows that such a condition is not rare among highly-gifted pupils. The gifted child may also be somewhat slow of comprehension or slow in developing mentally, and if discouraged in his efforts may be stunted forever after.

Dr. Shields' book on the dullard proves convincingly that mistakes in teaching are sometimes responsible for the dulness of pupils. The famous educationist Ernesti could rightly speak of a pedagogical dulness brought on by methods of teaching that insist on formalism and hence afford no opportunity for independent thinking on the pupils' part. The population of China offers a striking example of what will happen if such educational practices are adopted on a large scale. Pupils may also be crippled mentally for life if they are compelled, despite their innate mental limitations, to take up higher studies. Such pupils are unequal to the

task of assimilating all the mental foodstuffs crammed into their system, and consequently are afflicted with mental dyspepsia for the rest of their days.

NATURAL GIFTS

There is a tendency among modern educators to overestimate intellectual gifts. Though intellectual gifts are very desirable, and meritorious too if put to the proper purpose, yet they are not the whole man. At all events the teacher is never justified in scorning the child who lacks these gifts. There may be other gifts that compensate for the absence of intellectual ability. Some pupils who occupy the last place in school, may be possessed of valuable mechanical ability and may be trained to render very important service to their fellow-men. But it would be imprudent to advise the latter pupils to take up a course of higher studies. It is also a mistake to insist that all who are intellectually gifted, should train for the learned professions.

Every teacher would welcome a device that would enable her to measure reliably the natural gifts of her pupils. Helpful work has been done in this regard by empirical psychology,

and much valuable assistance may be expected of educational measurements and intelligence tests. However, for the time being the heads of schools are still trusting more to the word of experienced teachers than to the findings of the psychologists.

The psychologist Meumann offers the following as providing indisputable evidence of the absence of intellectual gifts: If you have a pupil who cannot memorize, who recites without understanding whatever has been crammed into his head, who quickly forgets all that he has learned, who cannot follow the easiest explanation, who can express himself neither in spoken nor in written language—then you can no longer doubt that he is intellectually dull.

The teacher must always strive to be fair to her pupils in judging their work. She must acknowledge the good will of the pupil who may be diligent and conscientious though he is intellectually less gifted. But of the highly-gifted pupil she must justly demand more, and it is only the gifted that she should encourage to take up higher studies. The pupils with a talent for drawing and painting, or for singing and music, should be encouraged in the respec-

tive subject, while those who show aptitude for manual skill should be urged to take up manual and technical training. But one and all should be encouraged to obtain first, a broad general training. It is broad men sharpened to a point, that the world needs most.

CHAPTER VI

TRAINING THE PUPIL TO THINK

Thought once awakened does not again slumber.—CARLYLE.

TRAINING to think has often been extolled as the main end of education. Education is, according to the etymology of the term, a drawing out and not a filling up process. To educate the mind we must draw it out, i.e., develop its faculties. But to develop these faculties we must make them function. In the words of Emerson: "Do the thing and you have the thing." Only by thinking do we learn to think. Consequently, if the teacher would train her pupils to think, she must compel them to think. But how will she make them think? That is the crux of the whole matter. Ninety-five per cent. of our pupils shirk the labor of thinking, they do not want to think, and it will require great ingenuity and still greater patience

on the part of the teacher to overcome their inborn aversion to thinking.

THE POWER OF THE QUESTION

One of the best means to make our pupils think is the skilful use of the art of questioning. The question is a challenge to the whole class, and even the dumbest will think and respond if the teacher adapts her questions to their mentality and lets them enjoy, at least occasionally, the satisfaction of having done well. The lecture method of teaching, so common in the schools to-day, kills the thought of the pupils. One can generally tell an inefficient teacher by the fact that she talks too much instead of making her pupils talk. If we wish our pupils to think, we must, first of all, make them talk. Here is a good guiding principle for the teacher: Never to say anything that the pupils can say themselves.

Before telling her class a new truth, the teacher should first ascertain through adroit questioning how much of it is known to her pupils. For instance: the teacher may wish to bring home to her class the fact that the earth is round. She should first ask the pupils

whether they know anything about the shape of the earth. She may receive some amusing answers. But she will probably receive also some correct answers from some of the pupils. She should next demand proofs for the statement that the earth is round. The children should furnish these proofs; and if the proofs are given by the pupils they will linger much more certainly in the memory than if supplied dogmatically by the teacher. This is the inductive method of teaching, and the teacher will note that this method both stimulates thought and assists the memory.

Whatever has been discovered by means of the inductive method must be applied and illustrated by the pupils themselves. If we would have our pupils think seriously about the commandment that requires us to keep holy the Day of the Lord, we must let them illustrate by examples what we are to do on Sunday and what we are to avoid. Welcome the questions asked by the pupils. It is a proof of thought, if Johnny asks a question. "Curiosity in children," says Locke, "is but an appetite for knowledge. Their curiosity should not be balked nor their inquiries neglected." But here

again the teacher must resist the temptation to answer the question put by a pupil. She should, instead, ask one of the pupils to answer, and it does not require much encouragement to make the boys answer the questions proposed by one of the class. The presence of both boys and girls offers the teacher an opportunity for stimulating their natural rivalry by letting them put questions to be answered either by the boys or the girls.

A method of teaching that kills thought is to require the memorizing of a text that is not understood. Hence the teacher should not require the memorizing of any lesson in catechism before applying the inductive method to the new matter. She should therefore question her pupils for the purpose of drawing out everything that they may know about the lesson. Then she must supply all that is missing and have the pupils illustrate the chief points by examples. Only after this preliminary work may she require the memorizing of the text.

Do not remove all difficulties; but let the pupils think long and hard before you explain an obscure point. The teacher who removes all difficulties removes the incentive to original

thought. Sometimes it is well to dismiss the class for the day with one or two questions unanswered. Our pupils will ponder these questions after school hours, and will discuss them with their parents and companions. Often they will find the answers themselves, and the joy of the discovery will encourage them to make still greater efforts in thinking.

HOW TO STIMULATE THOUGHT

The teacher of the primary grades has practically only one means at her disposal for making her pupils think, and that is to make them talk. Psychology tells us that we cannot have a clear thought if we have not the word corresponding to the thought. Word-building is inseparably connected with thought-building. To have the right word is to have the right thought. This is a valuable point for every teacher. Go into a classroom and if you find that the pupils are eager to speak, eager to answer, you will know that the teacher has encouraged her pupils to talk, and having done so she has employed the very best means at her disposal to make her pupils think. Hence anything that develops the conversational powers

of the pupils will promote their power of thought.

If your pupils think, they wish to express what they are thinking, and therefore if you find that your pupils are listless and slow to speak, you have a sure proof that your pupils are not thinking. Perhaps you have been impatient with their baby-talk and have not given them an opportunity to have their say, but by so doing you have discouraged their first efforts. But now you must face the task of overcoming the timidity that is the result of defective teaching. You must face the task if you would have your pupils as spontaneous and as eager to talk as is the average American boy or girl.

In the grammar grades, and to some extent in the intermediate grades also, the teacher has another valuable means to promote the power of thought, and that is writing. The teacher may have observed in her own case that when she is thinking seriously, her lips are almost pronouncing, and her fingers are itching to write, the words that correspond to her thoughts. There is, indeed, an intimate connection between thinking, speaking and writing, and for perfect

thought it is best to have all three operations. If we wish to know whether our pupils have been thinking along with us, we might ask them to write a few sentences, and we shall have a reliable test of their thoughts. Whatever may have been obscure to them, often becomes clear through the mere process of writing; and the remaining obscurities that the teacher may discover in the written record, should be removed through the oral or written expression of the other pupils. By means of writing, the indefinite thought becomes definite, especially if the teacher has the habit of calling for written illustrations of what has been explained by herself or—better still—by the pupils. The practice of writing cannot be commended too strongly in this connection.

We know from our own experience that if we wish to have a clear thought, we must speak and write about the matter. But there is a gain herein for others also, since all who read our writing or with whom we discuss the subject, will find their own thought stimulated thereby. The same is true of our pupils. Hence to stimulate their thought power, both individually and collectively, we must have them speak and write

as much as possible. We shall appreciate what speech means for the development of thought, if we consider the mental handicap of those children who cannot express themselves. Deaf-mutes are more handicapped in this regard than blind children, and hence blind children are mentally more alert than deaf-mutes, the latter lacking the powerful aid that comes from speech. But even such children as are both blind and deaf can be educated but only in so far as language can be made accessible. But with the help of language great things can be accomplished even in their case, as may be seen from the article written by a deaf-blind, Helen Keller, for Monroe's *Cyclopedia of Education*.

But here we are dealing with normal children, and with regard to them it cannot be stressed too strongly that the teacher who would train her pupils to think correctly—and that is the fine flower of education—must give them all the opportunity possible to express themselves. A book that will be found helpful is *Speaking and Writing English* by Mr. Bernard Sheridan, Superintendent of Schools, Lawrence, Mass. The assignment of work by grades is definite and quite practical, and the language

games should prove interesting to the pupil and suggestive to the teacher.

Let the pupils do what they can do individually, and by thinking they will learn to think. This is real teaching; it is developing the child's native powers and leading him into a joyous mode of expressing his own feelings and his own moods. Thus the foundation of character is laid, initiative is developed, and the way is opened to the development of everything worthwhile in the child. Here is real pedagogy. The child is developed by doing. If the first attempts be crude and incorrect, what of it? *Errando discimus*—"It is through our mistakes that we learn," and it is in the same way that our pupils must learn. For this reason the teacher should not be over-anxious to correct every mistake in the expression of thought, but should rather praise the effort, and rest satisfied with correcting first one and only gradually the other mistakes noted.

CHAPTER VII

QUALITIES OF MEMORY AND ITS TRAINING

Memory is like a purse—if it be over-full that it cannot shut, all will drop out of it. Take heed of a gluttonous curiosity to feed on many things, lest the greediness of the appetite of thy memory spoil the digestion thereof.—FULLER.

EXCELLENCE of memory is measured by facility of acquisition, tenacity, and readiness of reproduction. These properties frequently exist in the same person in inverse degrees of excellence. The lawyer and the actor attain great perfection in the rapidity with which they can commit to memory the facts of a new case or a part in a new play, but in a short time the whole subject is again erased from the mind. The capacity of memory varies much in different individuals, and history affords us many examples of powers that seem to the ordinary mind marvelous.

THE EXCELLENCE OF MEMORY

Thus Ben Jonson, it is alleged, could repeat all that he had ever written, and most of what he had said. Scaliger learned by heart the *Iliad* and *Odyssey* in three months. Pascal, it is said, could remember anything he had ever thought. Lord Macaulay could after a single attentive perusal reproduce several pages of a book, and discovered by accident that he could repeat the whole of *Paradise Lost*. Cardinal Mezzofanti knew forty-eight different languages and many dialects.

Training of the memory forms an important part of the first stages of all systems of education. The teacher must here carefully distinguish between instruction, or the storing of the mind with useful information, and education proper, or the development of mental faculty. Accordingly, although many of the earlier educational exercises aim primarily at the acquisition of certain necessary items of knowledge such as the alphabet, parts of speech, meanings of words, tables and the like, which must be learned by sheer force of repetition, nevertheless the teacher's chief aim must be to cultivate

in the pupil a habit of *judicious*, not of mere *mechanical* memory. That is, she must accustom the child to exercise remembrance by means of the internal or rational connection of ideas rather than by mere contiguous association. She must see that the subject-matter is *understood* and not merely reproduced *by rote*. She should, furthermore, profit by the teaching of physiology and psychology: (1) to avoid overestimating the feeble powers of the very young; (2) to allot for the work of learning by heart the period when the brain is physically in the best condition; (3) to exercise the mind in frequent repetitions and at short intervals in order to deepen the first impression before it has faded away.

The teacher should bear in mind that children are much slower than adults in memorizing. But on the other hand they are superior to adults in retaining the memory matter for a longer time and that more faithfully. To memorize well, the mind must give the matter full attention. Furthermore, to retain anything in his memory the child must make up his mind to that effect. Hence the teacher must interest her pupils in the matter to be learned by heart, and impress upon them the need of memorizing

it and retaining it faithfully. Every teacher will find it necessary from time to time to instruct her pupils about the methods of memorizing and the devices that may assist the process.

HOW TO LEARN BY HEART

St. Thomas' rules for the cultivation of the memory may be summarized as follows: (1) Use concrete illustrations to make abstract matters clear to your mind; (2) have order and system in what you wish to retain in your memory; (3) take a deep interest in what you wish to learn by heart; (4) frequently think on what you wish to retain in your memory.

The following directions given by the Rev. Charles Coppens, S.J., for learning an oration by heart, will prove helpful in all memory work: (1) Learn in the quiet hours of the evening, and repeat the task in the calm of the early dawn; (2) in the manuscript distinguish the heads of the oration by marks that catch the eye and thus seize on the imagination; (3) learn the speech by parts, according to those same divisions; (4) learn from the same manuscript, so as to derive assistance from the local

memory; (5) learn aloud so that the ear may aid the mind.

It may be said in support of the first direction given by Father Coppens that the celebrated historian Janssen attributed his remarkable memory to the practice of following that rule. "I began early in life," he says, "to learn by heart whatever I wished, by driving in the nail, as it were, in the evening and clinching it in the morning."

Dr. Otto Willmann gives some useful hints on memory work in his *Science of Education*. He says that the interrelation, which is so important an element for comprehending an intellectual content, will assist the pupil also in fixing it in the memory. In this sense Descartes was right in calling deduction the best art of memorizing. A further memory help will be obtained by connecting the interrelation with some external and clearly-marked-off sequence. Thus the actor, when learning by heart a number of riming verses, is assisted in his work by various circumstances: by the interrelation of the text, the rhythm of the verse, the symmetry of the rime, and the marking off of the single words or sentences by his spontaneous

gestures. From time immemorial teachers have established an external and artificial connection for the purpose of assisting the memory: letters that are to be memorized are made into a word; words, into a sentence, or, if possible, into a verse.

MEMORY AIDS

The simplest method for demarcating what is to be learned by heart is to employ the motor sensations. It is for this reason that copying a text assists us in memorizing it. We can also assist the memory by merely walking to and fro while learning something by heart, or by moving the body, or only the head—an old practice in eastern countries. Hence it has been found useful to train the beginner in Greek to write, when pronouncing a Greek word, the accent with his finger in the air. Another method for demarcating something is to associate the parts of a series to be gotten by heart with the parts of a familiar series. To connect the new with a series of numbers is the form in which this method was used most extensively, for instance, among the Eranians and the Chinese. The same method was employed in

the Middle Ages in sayings such as the following: "One is the Lord God, two are the tables of the Mosaic Law, three are the Patriarchs, four are the Evangelists," etc. However, every arrangement of memory matter that counts up point one, point two, etc., employs the numerical series as a memory help.

Following the principle that space relationship is a valuable factor in fixing things in the mind, the ancient mnemotechnists recommended that one associate his ideas with certain localities. To connect geographical and historical data with places on the map, is a helpful practice. For the sake of both clearness and memorization, the events, for example, of a war had best be connected with definite places on the map; and for tracing the cultural or literary history of a people, maps are likewise invaluable. Charts and diagrams assist the memory as well as the understanding, for what is perfectly understood is remembered best.

The pithy, connected and perspicuous way of putting things will also be, according to Willmann, an aid in fixing the subject-matter in the mind and memory. Proverbs are "one man's wit and all men's wisdom," and contain much

in few words. Aristotle tells us that men were wont, before the art of writing was known, to cast their laws in rhythmical form and sing them as songs. The practice of distributing the laws over several tables was probably prompted by the desire of assisting the memory by the representation of space-relationship. What is to be learned by heart, should be expressed in the briefest possible form. The memory should not be overburdened with unnecessary matter, just as we do not load down our bodies with too great a weight of clothes.

DAILY PRACTICE

But notwithstanding all these aids and devices, the best assurance of a reliable and retentive memory is *daily practice*. "If anyone asks me," says Quintilian, "what is the greatest, nay, the only art of memory, my answer is: exercise, labor, much learning by heart, much meditation, and, if possible, daily repeated; this is worth all the rest. Nothing thrives so much by industry; nothing perishes so much by neglect. Let, then, the practice be taught and made frequent in childhood; and whosoever, at any period in life, would cultivate his memory, must

submit to the distasteful work of going over and over again what he has written and read many a time."

But in assigning memory work the teacher should heed the warning of Janet Erskine Stuart that nothing should be learned which must be thrown away, nothing which is not worth remembering for life. It is a pity to make children acquire what they will soon despise, when they might learn something that they will grow up to and prize as long as they live. There are beautiful things that they can understand, if something is wanted for to-day, which have at the same time a life that will never be outgrown. There are poems with two aspects, one of which is acceptable to a child and the other to the grown-up mind; these, one is glad to find in anthologies for children. But there are many poems about children of which the interest is so subtle as to be quite unsuitable for their collection. Such a poem is "We Are Seven." Children can be taught to say it, even with feeling, but their own genuine impression of it seems to be that the little girl was rather weak in intellect for eight years old, or a little perverse. Whereas Browning's "An Incident of

the French Camp" appeals to them by pride of courage as it does to us by pathos. It may not be a gem, poetically speaking, but it lives. As children grow older it is only fair to allow them some choice in what they learn and recite, to give room for their taste to follow its own bent; there are a few things which it is well that everyone should know by heart, but beyond these the field is practically without limits.

There is a moral phase to the work of memory training. And it might be well for the teacher to remind her pupils that a firm and conscientious regard for truth is a quality very material to the memory, and that the deficiency of memory power in persons whose veracity is feeble has in all ages been proverbial.

CHAPTER VIII

DEVELOPING THE IMAGINATION AND THE POWER OF OBSERVATION

I think that the most necessary quality for any person to have is imagination. It makes people able to put themselves in other people's places. It makes them kind and sympathetic and understanding. It ought to be cultivated in children.

—JEAN WEBSTER.

ST. THOMAS AQUINAS says somewhere that a faithful memory and a well-developed imagination are essential to perfect mental development. Imagination is, indeed, a priceless crystal in the vision of any man. The ability to see clearly new beauties and betterments has given the race some of its finest achievements, and crowds the future with great promises. A recent writer asks his readers to imagine themselves living in a pin-hole, and to think of the magnificent arch of sky that would bend over their heads: a rain-drop would be a deluge; a grain of sand would be a mighty

boulder crashing down upon the wretched mortals with the force of an avalanche. If a pin-hole can convert a drop of water into a Niagara, why is it not possible to reverse the telescope and see things small which are uncomfortably large? It is far more comforting to see mosquitoes dwindling into mites than developing into leviathans. Are you stranded at the bottom of a pin-hole, or standing in triumphant exaltation on a mountain peak?

A PRICELESS GIFT

Considerations like these will teach the Sister the need of giving much attention to the development of the imaginations of her pupils. Drawing and composition—both oral and written and in all its forms, narration, description, imitation, letter writing—are some of the subjects that offer opportunities in this respect. In the face of the materialism that is invading modern life and modern education, the teacher should not fail to cultivate a wholesome idealism. The subjects of religion, history, language, and literature offer her the best opportunities in this regard. The normal child is largely governed by visions, and will therefore

respond enthusiastically to all these efforts. By fostering the child's visions the teacher will be providing well for the future of both the pupil and the nation: without vision a nation dies.

Yet the teacher may not forget that the intellect must always remain in control of the imagination. The imagination must always remain subordinate, and hence the teacher must keep a watchful eye on the reading of her pupils, for uncontrolled reading may pervert the imagination for life. Motion pictures offer a still greater danger for perverting the imagination. Booth Tarkington shows in *Penrod* how some lies of pupils can be traced to a perverted imagination. It would be wrong to treat such lies as crimes. Diagnosed correctly, they are due to a luxurious imagination running riot, and a sobering and corrective treatment is in order.

POETRY AS AN AID

Some teachers attach undue importance, in the matter of the development of the imagination, to the reading of fiction. We do not deny that fiction affects the imagination. "Yet though fiction excite the imagination," as Father

P. J. Donnelly, S.J., says in his admirable book on *The Art of Interesting*,¹ "it will not be found to be the best means of developing the faculty. In poetry, we shall find the apt means for strengthening the imagination along the lines of its greatest usefulness. Fiction narrates in detail; poetry relies on suggestion. Fiction is diffuse; poetry is forced by the requirements of meter and custom to be concentrated. In fiction, we listen passively to what another has imagined; the aim of good poetry is to stimulate the imagination of the reader and make him realize, without explicit statement, the crystallization of the poet's best experience. So much for methods; the superiority of subject-matter in poetry needs no remark. The noblest thoughts and noblest emotions of the best minds are, and necessarily must be, the substance of the finest poetry. The range of fiction is unlimited, and its trend is earthward. Yet the prose writer must remember that his images and his language will be different from the language and images of poetry."

Poetry should be the fair handmaiden of the teacher not only in English but also in religion,

¹ (P. 230.)

history, and geography. But the teacher must not destroy the poetry by too much analyzing and dissecting. Strip poetry of its mysterious charm, and you have the corpse of barren criticism.

TRAINING CHILDREN TO OBSERVE

There is a close relationship between the development of the imagination and the development of the power of observation. But before the teacher can hope to interest her pupils in the latter subject, she will have to convince them how poorly they observe and how unreliable their statements are if based on poor observation. To this end it will be advisable to give them tests such as we described on p. 390.

The results of these tests will offer convincing proof to the children that they do not observe carefully, and that therefore their erroneous reports on important matters may do serious harm. They should then be ready to take an interest in exercises that will train them to observe accurately. It will not be difficult to find such exercises. But the teacher should encourage the children themselves to give such exercises to one another.

In looking over her class the teacher has a large field for making observations. Some teachers keep a notebook for recording the observations made in the schoolroom. The entries may be made daily, or at least weekly, and should contain: (1) the date; (2) a brief account of what has been observed; (3) the probable cause of what has been observed. By taking these notes, the teacher will gradually come to know her pupils quite thoroughly. But she should record not only the defects of her pupils, but should note also their good points, for only thus can she hope to arrive at a fair judgment. She may also add to her notes what has been observed by other teachers or the parents of the pupils, as their findings may compel her to modify her own views.

Edwin A. Kirkpatrick in his *Fundamentals of Child Study*² suggests the following points for observing individual pupils:

1. *Physical Characteristics.*

Size of child for his age.

Health.

Evidence of, or freedom from, nervousness.

Characteristics of attitudes and movements.

Condition of eyes and ears.

2. *School Work.*

Work as compared with the average of his class.

Success in different subjects.

Chief merits or defects as a pupil.

3. *Life outside of School.*

Character of his home.

Occupations outside of school in the way of studying, reading, working, or playing.

Characteristics shown outside of school different from those in school.

4. *Mental Characteristics.*

Ability, quickness, and accuracy in perceiving, imaging, remembering, and reasoning.

Emotional characteristics as manifested in fear, anger, jealousy, bashfulness, pride, and interests.

Effect of praise and blame.

Character of *attention*, reflex or voluntary, continuous or intermittent, intense or slight.

Actions impulsive or deliberate.

Persistency or lack of it in working. How best appealed to.

What is needed most, stimulation, repression, or direction?

Evidence of his tendency to lead or to follow.

CHAPTER IX

THE ART OF QUESTIONING

The teacher's fish-hook is the interrogation point, for with her questions she angles in the minds of her scholars for facts, conclusions, inferences and judgments—the results of all mental processes. . . . But to be most effective, questions must be well made. The mental fish-hook has some striking resemblances to the piscatorial articles.

—ARTHUR H. CHAMBERLAIN.

EDUCATORS are now fully agreed as to the superiority of the *drawing-out* process over the *pouring-in* style of teaching. When the teacher does most of the talking, the minds of the scholars are apt to remain more or less inactive. Nothing wakes up the mind more quickly and thoroughly than a direct question. To put her pupils on the alert, to hold their attention, to arouse their curiosity, to fix truth in their memory and to apply it to their conscience, to keep them active instead of

passive—for all these ends the teacher will find nothing more helpful than the practice of frequent questioning.

THE DRAWING-OUT PROCESS VERSUS THE POURING-IN STYLE OF TEACHING

Has the teacher ever taken time to examine why the question is so valuable an instrument in education? Every question is an incomplete judgment given in a complete sentence. The judgment contained in the question is incomplete because lacking either the subject, or the complete predicate, or some modification of either the subject or the predicate. In the question, "Who discovered America?" the sentence is complete, but the judgment expressed is incomplete, for the subject is lacking. "What did Columbus discover?" The sentence is again complete, but the judgment is incomplete because the object of the predicate is missing. "How and when did Columbus discover America?" Here the predicate is to be modified. Training the pupil to think, is one of the chief objects of education; and in trying to answer the various questions quoted, the pupil is set thinking in order to supply the missing element.

Considering their function in the work of the school we may distinguish three kinds of questions: (1) Such as precede the instruction; (2) such as accompany the instruction; (3) such as follow upon the instruction. The questions that precede the instruction serve the purpose of gaining the pupils' interest for the new matter to be presented. They also assist the teacher in discovering what is in the pupils' minds. The teacher must avail herself of the pupils' knowledge, for establishing points of contact between the old and the new, or, to employ the term used in educational literature, for correlating the content of the pupils' minds with the subject-matter of teaching, the former supplying, too, the apperception-masses for the latter. -

The questions that accompany the instruction either are put for the purpose of directing the pupils' attention to an object, to a lesson just had, or to a story that has been told; or they direct the pupils' attention to themselves for the purpose either of assembling and co-ordinating their knowledge, or of correcting erroneous impressions, or of making clear what is obscure. The latter kind of questions are the most im-

portant for the school, and are known as questions that develop the subject-matter.

The questions that follow upon the instruction serve the purpose of letting the teacher know how much of the whole has been understood and grasped by the pupils. Here a distinction must be made: if the purpose is that of a mere examiner who would ascertain what the pupil knows of the matter, then the question may be taken at random from the different subjects without giving any attention to the sequence or internal relationship of the matter asked for. But if the purpose is that of the teacher who is putting the questions in order to ascertain what points must be supplied, or where the knowledge is defective, then the teacher must observe the order of the questions adapted for developing the subject-matter. The teacher will probably be familiar in a general way with the knowledge of her pupils, and will therefore have to word her questions so as to discover the particular points about which the children may be ignorant.

QUALITIES OF THE QUESTION

If the teacher puts a question she expects an answer, and it is evident therefore that the ques-

tion should be so worded that an answer is possible. It is a waste of time to put questions to a pupil that he cannot be expected to answer either because he has never learned the matter, or because the subject is altogether beyond his capacity. A really good question requires some hard thinking on the part of the teacher as well as of the pupil: on the part of the teacher, because she must seek to ascertain before questioning, what the pupil can be expected to know; on the part of the pupil, because he must set his mind working in order to find the answer.

Yet it is not sufficient that an answer might possibly be given to the question put, but the question must be worded so that only *one* answer is possible and not two or three different answers. Questions that are too vague in their wording and allow all sorts of answers, are faulty. The following question is too vague: "What did Washington do during the War of the Revolution?" The question might read: "What victories did Washington win?" or "What places did he take by surprise?" The first prize for vagueness and obscurity might justly be awarded to the question in history that

was intended "to develop general information," "Where and when did who do what?"

While the answer must be possible, it should not be expressed in the question. The teacher should not ask, "What is the love for our neighbor called?" Such questions compel no pupil to think, for the answer is only a repetition of the question. The questions that may be answered with a mere "yes" or "no" are faulty for the same reason, since they do not provoke any thought. The same is true of alternative questions where the pupil is confronted with "either—or," for instance, "Does the Ohio empty into the Mississippi? Does the Red River empty into the Mississippi?" All such questions are either too easy or too difficult: too easy, if the pupil has an idea of the Mississippi Valley; and too difficult, if he has no idea of the territory.

In form the question must be: (1) Grammatically correct (an obvious requirement though it is not always observed); (2) as brief and definite as possible; (3) adapted to the intelligence of the pupil. Why should the teacher ask: "Are all men subject to the law of death?" instead of, "Must all men die?"

THE USE OF THE QUESTION

It is a golden rule not to tell the pupil what he could himself tell the class, and not to give him any information that he could discover for himself. As all questions should stimulate the intellectual activity of the class as a whole, it is best that the questions should be asked without order or discrimination, calling the name of the pupil after the question has been asked, for in this way the question will command the attention of everyone. In the case of a more difficult question, the teacher should allow the class more time for finding the answer. Those pupils whose minds are apt to wander from their lessons should be asked more frequently than the rest so as to afford them an opportunity for strengthening their will power. The teacher cannot exercise too much care in adapting the questions to the capacity of the individual pupils: a weak pupil is discouraged if the teacher's questions are usually beyond him, and nothing is more fatal to progress in studies than despondency and discouragement.

There is not enough encouragement given to the pupils to ask questions about the points in

the lessons that they do not understand. The teacher should commend the lad who has the courage to stand up before the whole class and ask what a certain word means, or why this word was used instead of another. Some teachers apparently never dream of the difficulties that many pupils have in understanding us and our terminology. Tell your pupils, therefore, to come forth boldly with any difficulty that may confront them in any subject whatsoever. Many a teacher will confess that in reading poetry with her class it was the questions put by the students that often suggested the very best interpretation of the poet's meaning. Recall your own experience in this matter. Have you not found that to enjoy a poem fully you must read it with your class, and in trying to make everything clear to your students, and in listening to their remarks—very keen and shrewd at times—has your own appreciation of the masterpiece not been much increased?

A mistake is made by those teachers who overestimate the educational value of the question, and therefore neglect all other didactic methods. Such teachers would seem to forget that the pupils would learn to express themselves

much better if they were allowed to speak out what they think and feel. The teacher should consequently urge her pupils to speak at greater length and in a connected way on what they know. The questioning if overdone is merely pumping the pupils. If you want a drop of information or of knowledge, you must with a class trained after this fashion, resort invariably to the pumping process. But is there not more poetry in the water bubbling forth from the spring, and is not the water from the spring clearer and more refreshing, too, than that which we draw up by weary pumping? The teacher should train her pupils that they will often bubble forth their knowledge as the spring bubbles forth its living water. When reading a poem, let the pupils talk about it and give their appreciation of it in a spontaneous and connected way. Ply them with questions only then when nothing is forthcoming, or when the pupil halts in the midst of his engrossing tale. Questions may stimulate the natural flow of thought, but cannot take the place of what alone can give rise to true eloquence—the prompting of the soul. In too many schools the pupils unlearn their naturalness of speech, for they

are not encouraged to speak connectedly and independently of the teacher's promptings, but may speak only when questioned, and may say no more than is asked for.

These considerations may be necessary to prevent the teacher from overrating the question-and-answer method. The whole process of the teacher's questioning is, after all, an artificial thing, for she who knows is putting the questions. How much better therefore if we succeed in getting the pupils to do the questioning, or, better still, if we get them to talk freely and without prompting, of what they know. Contrast this with the practice of the teachers who break up a whole lesson into little snippets of information, and thus make impossible all connected thinking.

Some teachers have adopted a form of the socialized recitation by letting more mature pupils conduct their own recitations and reviews. This method heightens the general interest of the class and stimulates all pupils to greater activity. Under these circumstances the pupils study much harder than when quizzed by the teacher. They are more sensitive about exposing their ignorance when questioned by a class-

mate than when examined by their teacher. They naturally expect the teacher to know more than themselves, and their ignorance is for this reason less of a disgrace; but if a fellow-pupil puts a question to them which they cannot answer, they feel mortified.

The teacher should, of course, allow as many pupils as possible to take their turn as examiners. She should begin with the pupil who is best fitted for the task, but should strive gradually to train also the rest for the tutorial office. The members of the class should have at the same time the privilege of criticizing the manner or matter of the pupil-examiner.

THE ANSWER

The teacher must insist that the pupils answer what was asked for, and not something else that may pertain, perhaps only in a remote way, to the matter in hand. Nor should the teacher be satisfied with half an answer, or tolerate the practice of pupils who hide their ignorance by beating about the bush. If the pupil cannot answer, or gives a wrong answer, the teacher should try in most cases to lead him to discover the correct answer. If this is impossible or if

it involves loss of time, then another pupil should be invited to give the answer, though the teacher must still make sure that the first pupil will get to know the matter.

It is a point of special importance that the answer be given in a complete sentence. We all know from experience how much easier it is to give one word instead of a complete sentence. But consider what is missed, what valuable opportunities are lost for language training if the teacher is satisfied with single words or with half sentences. The teacher must furthermore demand grammatical correctness. What improvement shall we ever expect of our pupils if we allow them to use in the schoolroom slang expressions or ungrammatical speech?

Let the teacher give much time and effort to the acquiring of the difficult art of questioning. Nothing impresses a visitor to a schoolroom more favorably than the teacher's ability in this regard. The character and quality of classroom instruction can, with comparative accuracy, be discovered by a study of the character of the questioning. It is, indeed, a pleasure to visit a class where the pupils vie with one another in answering whatever question has been asked, for

this rivalry is a visible proof of the alertness of the children and the teacher's skill.

But the best evidence of the teacher's skill is her ability to let a few questions start the class in giving a connected treatment of a subject. Professor Stevens, in her monograph *The Question as an Index of Teaching Efficiency*, offers the results of her study of typical class exercises observed in various high schools. She found that the number of questions asked by the teacher ranged from about 40 to 175 or 200 during a forty-five minute class period, the average being between 75 and 100. Taking into account the pupils' answers it was calculated that the teacher spent two-thirds of the time in questioning, exposition, etc., and the pupils about half of that time. In other words, the teacher used twice as much time as the class did and presumably did two-thirds of the work. Moreover, the records showed that the average teacher asked a question every thirty seconds, and some teachers asked one every twelve seconds! Such "rapid fire" questioning is hardly conducive to developing thoughtful students. Possibly the situation in the elementary school is even worse! It is a good rule, as Hugh

Graham observes, to make one question go as far as possible, and for the teacher to come prepared with a number of pivotal questions. Strayer remarks: "A half dozen thoroughly good questions often make a recitation a most stimulating exercise, while the absence of this preparation on the part of a teacher not infrequently results in the ordinarily listless period which may actually be harmful to the child's intellectual growth."

CHAPTER X

STORY-TELLING

Tell me a story so that I may see what kind of a teacher you are. If you cannot tell a story well, you are not fully equipped for your task, since you lack one of the chief means for training the pupil's heart.—LORENZ KELLNER.

IN “The Art of Story-Telling and Its Use in the Schoolroom” which is a prize essay published in the collection, *Successful Teaching*¹ M. S. Greene observes that a story fascinates a child when it portrays for him the wonderful and the strange, the miraculous and the dramatic, for which he has a natural love, since they appeal to his imagination. The mind of a child is filled with strange fancies and images; they are a part of himself and often prove an inspiration to him. It is the duty and the privilege of a wise teacher to direct many of these fancies into the right channels and make

¹ New York, 1909, pp. 128ff.

them a source of benefit to the child mind. She can often find no better way than through the medium of a good story. A child's knowledge and experience are very limited. A helpful story, appropriate to his years and understanding, told in an entertaining manner, and in language which he can understand, will provide for him new thoughts and experiences to treasure up in his active little mind, and use in days to come.

THE FASCINATION OF THE STORY

The child mind has a tendency to create ideals, and the story may furnish the right kind of material to develop this tendency, bringing the imagination again into play and turning the thoughts into new and pleasing channels. The ideal may not be the one in the mind of the story-teller, but it is none the less valuable to the child, and tends to make his life fuller and richer.

THE SECRET OF THE ART

Annie E. Moore gives very helpful directions on the subject in her article on "Story-Telling" published in the *Cyclopedia of Education*. She

says that in all essential points any story worthy of being told, whether in the nursery or in the high school, must conform to the requirements of a good short story. It must embody an interesting dominant idea. There must be one pre-eminent character in whom interest is immediately aroused and who is the central figure throughout the story. A well-defined plot is just as essential to the story as to the drama, and this implies the accompanying features of developing incident, suspense, climax, and a satisfying ending. In the case of stories for children, this ending should be happy, that is, it should fulfil the principle of poetic justice. Structural perfection is more important in a story to be told than in one to be read. The listener is more helpless than the reader. He cannot skip uninteresting description or unimportant incident which halts the story. Neither can he go back to verify a point, to read again an obscure passage, or to get the significance of a foreshadowing event.

Few people can tell in a convincing and appealing way a story which they do not like. Sympathy with the leading character is all-important. In telling a story we wish the pic-

tures, the action, the characters, to be seen and heard in their own setting of time and place, perhaps in the "long, long ago" or the "far away." To this end the teacher telling the story should obtrude her own personality as little as possible. Yet without being theatrical, the teacher may with proper delivery facilitate the understanding of the story. The children would live the story more intensively if the teacher would just whisper certain mysterious words, relate in an even tone whatever is just bald fact, and then grow eloquent even in tone if the height of the action calls for impassioned delivery. To appreciate the full effect of a story, one must have seen how effective a means it is for controlling even the most rebellious youngsters.

Beyond the kindergarten, the school has not made enough use of story-telling for pure enjoyment. Too much analysis and critical comment, insistence that the children give back the story almost immediately, and constant use as a basis for oral and written language work, all tend to formalize the story-telling and to interfere with the spontaneous emotional reaction. Literature is an art-form, story-telling is an art

expression, and highly intellectual and didactic procedure is not compatible with their highest value.

The teacher should spare no pains in developing whatever ability she may possess for telling a story. So eminent an educationist as Dr. Otto Willmann says of the story that it is "a valuable asset of instruction and a capital of which the teacher should make the most profitable use. The teacher who can do justice to a story, approaches in power the rhapsodist. The pupils will not only listen to her, but will hang breathlessly upon her every word as upon a rhapsodist's. In this way the teacher will not only win their interest, but infuse into their soul sympathy with what is great and noble, and enthusiastic devotion to high ideals."

CHAPTER XI

THE TEACHING OF COMPOSITION

In writing are the roots and the foundations of eloquence. By writing, resources are stored up, as it were in a sacred repository whence they may be drawn forth for sudden emergencies, or as circumstances may require.—QUINTILIAN.

COMPOSITION is to-day recognized as one of the most important subjects of the curriculum. The last thirty years have brought a great change in this matter, and more attention is given to composition work to-day than ever before. We have come to recognize that we depend for our pleasure and success, in great measure, upon our ability to express our ideas agreeably and effectively. Such ability conduces to clearness and definiteness in our thoughts, and to care in ordering and arranging them. To have tried conscientiously to say things well, helps in the appreciation of things well said, and therefore adds to the enjoyment of literature. And command of one's native

tongue puts one into closer touch with the social and national life about him. These are the principal arguments by which the present important place of composition is defended.

THE MODERN EMPHASIS ON COMPOSITION

In the matter of composition themes we should adopt the practice of the best schools of the country by letting our pupils write of the familiar and the concrete, of the things within their daily experience, and not of the abstract and the remote. The title should be as clear and as definite as possible: How I Spent Last Sunday; How I Spent Our Latest Holiday; What I Saw on My Way to School; What I Did Yesterday Afternoon and Evening after School Hours; What Games I Play at Home, etc. Such themes will lead the pupils to speak of what they are familiar with, about their doings at home, in school, etc.

The following titles are too vague and too general: What Does a Child Do on the Fourth of July; How a Child Spends Sunday, etc. These subjects are also too difficult since they demand too much of the fancy and consequently result in hazy descriptions.

It cannot be denied that some children may attempt, while writing of themselves and their doings, to show themselves in the very best light, even to invent good deeds in order to please Sister. They must, therefore, be trained to adhere strictly to the truth, though they should not introduce into their compositions such matter as properly belongs to confession. But innocent tricks and pranks will afford excellent material to write about. The teacher should make it plain to her pupils that she will not believe the goody-goody stories they might tell about themselves.

After the child has learned to write about his own doings he may be given subjects dealing with matters from the life of those at home or in the neighborhood of his home. Such subjects would be: How Father Works in Our Garden; How Father Planted a Tree; How Mother Bakes Cakes, etc. The subjects should be adapted to the boy or the girl, and to his or her age and home life. The pupils should also be trained to write of the work of other men or women, and should at times be given the opportunity to write on subjects of their own choosing.

Acting on the principle, from the easy to the

difficult, the teacher should next assign subjects that require a larger experience, for example, "My First Ride on a Train; The Day of My First Holy Communion; How I Made a Box; How I Planted a Tree; My Trip to the Park, etc. Subjects that call for a description of the actions of several persons active at one and the same time are more difficult. It will be particularly difficult in this connection to teach the pupils how to group their material. The teacher should suggest different methods of description. The pupil may imagine himself standing at one special point, and may then describe all that he sees from that position; or he may describe the actions in the order in which they occur, or in the order in which he perceives them. The pupils may choose their own order of arrangement, but should have an opportunity for being trained in each of the several methods.

Here are a few subjects that offer difficulties in the grouping of the material: How the Train Arrived and Departed; What I Saw at the Fair, or at the Circus; What I Saw in the Mill, in the Department Store; Our Winter Sports on the Lake.

USING THE READER FOR COMPOSITION WORK

The Reader offers plentiful material for composition work. It is true that many teachers have abandoned the practice of letting their pupils tell in prose the contents of poems found in the Reader, for they contend that it is too difficult for the children to find words and phrases other than those used in the original selections. But the practice of having the teacher tell a story or give a description, and then letting the pupils repeat what she has said, is not open to this objection, as the children will not recall her exact words, though they may remember the sequence of events. To gain the full attention of her pupils the teacher must tell them beforehand that they will be expected to write about her story or her description.

Still, the objection quoted should not prevent the teacher from using for composition work the poems or other selections contained in the Reader. But she must train her pupils in the art of free imitation. Thus, in dealing with a poem they may give details that the poet failed to include. For example, the poem *What I Hear in April* may be enlarged so as to include the

walk to the woods, the general appearance of nature in April, and other preparations making below the ground besides those noted in this beautiful selection.

Other poems may be shortened in their treatment at the hands of the pupils. Thus Bryant's *The Planting of the Apple Tree* may afford material for a composition on the subject, "Why Should We Plant Apple Trees?" Father Russell's *The Sign of the Cross* may afford material for the subject, "What I Should Think about When Blessing Myself." Some reading lessons may be cut up into two or more distinct stories.

It is a good exercise to represent one person in the story as narrating the events. Thus, in the story of the brethren of Joseph, Reuben may tell of the arrival of Joseph and how stupefied he was when he disappeared. In Whittier's *The Gift of Tritemius* either the poor woman or Tritemius may be introduced as telling the story, and the pupils may themselves select the spokesman.

These compositions will stimulate thought, since the pupils must omit certain sentences contained in the Reader, while introducing new sentences in other places. Thus in *The Gift of*

Tritemius, if the poor woman is telling the story, she would say nothing of how her voice was heard and what impression it made on *Tritemius*, but would instead enlarge on her sufferings, and tell how weak her voice had grown, and how much courage it required before she could go and beg the Lord Abbot for the silver candlesticks.

CORRELATING THE COMPOSITION WORK WITH OTHER SUBJECTS

Every teacher will experience that greater attention will be given to the subjects of religion, geography, United States history, nature study, physiology, etc., if she uses material from these branches for composition work. After the class has been busy with the course of the Mississippi, and has been dealing with the states in the Mississippi Valley, their products, chief cities, etc., the pupils should welcome an opportunity of writing on the subject, "Down the Mississippi on a Steamboat." They should note at what points they stopped, what goods from the North were unloaded at St. Louis, New Orleans, etc., and what cargo they took back to the North. They may describe the varying degrees of tem-

perature, the different trees and plants and animals they saw during the trip, the different classes of people they met, and so forth. The text and illustrations in the text-book, and a chapter or two from a good geographical reader will afford plentiful material for such compositions.

These compositions should be written as individual and personal records: What I Saw; How I Suffered from the Mosquitoes, or the Fever, or the Dampness, or the Fogs, etc.

Nature study also offers opportunities for composition work. Place a caterpillar with some leaves into a glass jar, and let the pupils observe the transformations that take place till the caterpillar is changed into a butterfly. You will discover a new interest if you tell your pupils that they will have to describe the process in a composition. Or invite them to describe how robins and other birds build their nests.

Very rich material for composition work may be obtained from the study of United States history. After having finished the first year of the Revolutionary War, subjects like the following would be in place: Story of the Taking of Fort Ticonderoga (as told by one of Ethan

Allen's Green Mountain Boys); Story of the Battle of Bunker Hill (as told by a veteran of the Revolutionary War). In each case the pupil should be encouraged to add any particulars that would harmonize with the historical facts. Subjects without number will readily suggest themselves to the teacher, and with skill and kindly encouragement on her part such work can be made both interesting and instructive.

All descriptions of animals should be presented in story form. Every boy knows stories of dogs and cats, and will take pleasure in telling these tales. But the teacher must insist that he give at the same time a faithful description of the features of the respective animal, its size, color, etc. The best descriptions of furniture, instruments, or utensils are those in which the pupils tell the story of how these things were made. Thus a table might be described in this way. "Oaks and pines were growing in the woods, and after they had grown high and thick enough, the woodmen came to fell the trees. The trunks were then transported to the saw mill, where they were stripped of their bark and cut into boards. The carpenter bought these boards after they were duly seasoned, planed

them, measured them, and cut them down to the desired sizes. He glued these small boards together and left them in the press till the glue was dry and hard. The corners were either rounded off, or the whole plate was given a round or oval shape." The pupil may describe in a similar way how the legs were made and how the drawer was made out of pine wood. The making of a pen, a book, or a lead pencil are likewise good subjects. Large industrial concerns will co-operate very readily with the teacher in furnishing her with exhibits showing how their various products are made.

The Wayco and Cosmos Pictures offer excellent material for descriptive compositions. But before assigning them as subjects the teacher must illustrate with several examples how the pictures are to be studied. The children must learn how to discover the central figure and how the artist connects the various characters with the main person. The children may also write stories from a picture. Mature pupils may be taught how to sketch a picture from a story based either on fact or fiction. Thus in the composition on "The Taking of Ticonderoga—a Picture," it should not be difficult to outline the main figures

of the picture, the expression on their faces, the environment, etc.

In the matter of evaluating the composition work of the children, we must always consider the personal equation of both teacher and pupil. Some elementary school teachers follow the practice of giving three marks for each composition: one for the matter or content, a second for the spelling, and a third for the penmanship. This method is just, and allows the pupil to see just where he is weak, and to what he must in consequence give his particular attention.

The teacher should rarely return a composition that she has corrected, without giving the pupil a word of praise and encouragement. At least she should praise whatever good effort she has noted. In the work of criticism the teacher's true function is not that of a fault-finder, but of a stimulating and helpful guide.

THE PROBLEM OF SPELLING

The spelling of our pupils will always remain a difficult problem for the teacher. Professor Gregory has drawn attention to the fact that most of the errors that children make are in words that they have learned through the ear,

not through the eye. They make but few mistakes in words that are first met in writing or in print. The child has learned to speak the familiar words before he saw them printed; and when he saw the correct form, it did not displace the incorrect form already in his mind. Experiments made in recent years seem to prove that educators have overrated the value of *dictation exercises* for teaching spelling. It is now a well-known fact that it is not difficult to make good spellers of deaf-mutes, and this would seem to indicate the superiority of the word-picture for teaching spelling.

It would therefore seem to be advisable to have the pupil first read aloud the written word and then write it, for in this way the kinesthetic picture would be joined with the word-image, and thus both factors would assist the fixing of the word in the memory. Extensive experiments have demonstrated that it is more effective to have the children write the word after they read it, instead of having the teacher dictate and spell out the word without a previous writing on the part of the pupils. Hence the teacher should use the dictation exercises not for teach-

ing spelling, but for testing previous lessons in writing, reading, and spelling.

With regard to the correcting of these dictation exercises as well as other written exercises, the teacher may advantageously let the pupils make their own corrections. The following method has proved successful in many cases. A pupil writes the exercise on the blackboard—a movable blackboard would be most serviceable, as it could be removed for a time from the view of the class. Then the pupils correct their own exercises, with the help of the text on the blackboard. This self-activity of the pupils will make them attend more carefully to their mistakes, and the active motor element of making the correction themselves is an important factor in remembering the correct spelling.

CHAPTER XII

TEACHING LETTER-WRITING

*Messenger of sympathy and love,
Servant of parted friends,
Consoler of the lonely,
Bond of the scattered family,
Enlarger of the common life.*

—CHARLES WILLIAM ELIOT.

LETTERS play an important rôle in the lives of most of us. A letter carelessly written may destroy a man's prospect of success, or estrange friends forever. Cardinal Newman's several volumes of letters are an object lesson of the importance of letter writing. It is related of the Cardinal that, wishing to acknowledge the gift of a book, he wrote out nine different answers before he decided finally on how he should word his note of thanks.

LETTERS ARE AN INDEX OF A MAN'S EDUCATION

But there is no need of enlarging on the importance of epistolary correspondence, for we all realize that a man's letters are very generally considered an index of his education and even

of his character. Let the teacher, then, take pains in teaching her pupils the art of writing letters. Most compositions, no matter what the subject, may be written in the form of a letter. By insisting on variety in selecting the persons to whom the pupils address the letters, the teacher will train them to adapt themselves to a large variety of correspondents.

A good general rule for letter writing is the advice given by Goethe to his sister: "Write as though you were speaking to me, and you will write beautiful letters." We write letters because our correspondent is absent; we feel that we could say things much better if our friend were present. Why do people forget this fact and write as though they were talking to themselves instead of speaking to one they love! Pupils should be trained that before answering a letter they re-read their correspondent's communication, and to touch, if possible, on the points mentioned by him. Some young people put on airs when writing letters, as if wishing to write brilliantly. But such an end always defeats itself, for as soon as a man poses, whether in society or on paper, he will be suspected as to his sincerity. Hence our pupils

must, indeed, use correct language in their letters, but should never attempt high-flown phrases. The boy of twelve should write like a hopeful in knickerbockers and not like a Reverend Mother Superior.

The teacher may find it helpful to have on hand a few examples of letters which are written in a simple, straightforward way, and which are therefore models of epistolary correspondence.

MODEL LETTERS

Here is a letter written by Cardinal Newman to a little girl in acknowledgment of a penwiper which she sent to him while he was Rector of the Catholic University in Dublin:

MY DEAREST ISY:—

I am very glad to have your present. A penwiper is always useful. It lies on the table and one can't help looking at it. I have one in use, made for me by a dear aunt, now dead, whom I knew from a little child, as I was once. When I take it up, I always think of her, and I assure you I shall think of you, when I see yours. I have another at Birmingham given me by Mrs. Philipps of Torquay, in the shape of a bell. . . .

Ever yours affectionately,

JOHN H. NEWMAN,

of the Oratory.

P. S. You will have a hard time to read this letter.

Here is a more characteristic letter of thanks written by Cardinal Newman in rime to Charlotte Bowden (he uses her child's nickname of "Chat"), who had sent him some cakes baked by herself:

Who is it that moulds and makes
Round, and crisp, and fragrant cakes?
Makes them with a kind intent,
As a welcome compliment,
And the best that she can send
To a venerable friend?
One it is for whom I pray,
On St. Philip's festal day,
With a loving heart, that she
Perfect as her cakes may be.
Full and faithful in the round
Of her duties ever found,
When a trial comes, between
Truth and falsehood cutting keen;
Yet that keenness and completeness
Tempering with a winning sweetness.

Father Ambrose St. John was Newman's most intimate friend, and the Cardinal congratulates him as follows on his birthday:

My poor old man:—

Yes, I congratulate you on being between, what is it, 50 or 60? No, only 40 or 50. My best congratulations that life is now so mature. May your shadow never be less, and your pocket never so empty! But

why are you always born on days when my Mass is engaged? I shall say Mass for you to-morrow and Monday.

Again, in 1864, when Father Ambrose, having sprained his wrist and undergone other troubles, talks of a holiday in Switzerland:

"I rejoice," Newman writes, "to find that you write so well, but don't presume. You won't be content without some new accident. You forget you are an old man. In one year you have broken your ribs and smashed your wrist. This is the *only* difficulty I have in your going to Lucerne. You will be clambering a mountain, bursting your lungs, cracking your chest, twisting your ankles, and squashing your face . . . and your nieces will have to pick you up. If you will not do this, I shall rejoice at your going to Lucerne."

Cardinal Newman was much interested in the emotions and feelings of Father Ambrose's favorite cow and frequently speaks of her in his letters to those who were interested in the animal. There are frequent references, too, in Newman's letters to a pony, named "Charlie," in which the Cardinal was much interested. "Charlie's" death is thus chronicled in a letter:

Charlie, the virtuous pony, which you gave us fourteen years ago, has at length departed this life.

He continued his active and useful habits up to last summer—*benemeritus*, but not *emeritus*.

Then he fell hopelessly stiff, lame, and miserable. His mind was clear to the last, and without losing his affection for human kind, he commenced a lively, though, alas, not lasting friendship with an impudent colt of a donkey, who insulted him in his stiffness, and teased and tormented him from one end of the field to the other. We cannot guess his age, he was old when he came to us. He lies under two sycamore trees, which will be, by their growth and beauty, the living monument, or even transformation of a faithful servant, while his spirit is in the limbo of the quadrupeds. Rest to his manes! I suppose I may use the pagan word of a horse.

“You always understand everything,” Newman’s sister had said to him as a boy when he made her dry her tears; and Newman’s innumerable letters of comfort to those who poured out their troubles to him never strike a false note. Writing to nuns he might urge considerations which only their constant meditation on the unseen world enabled them so to realize as to find comfort in them. For those less strong in faith he would choose other thoughts. But to all his friends he made trouble more bearable by showing how truly he understood it, and in some cases how he himself shared it. He never suggested for comfort a thought

which, owing to the character or circumstances of his friend, might fail of effect.

It is easy to think of Cardinal Newman as consoling people. But letters like the following reveal the human side of the eminent Churchman. He had received a turkey from an old friend, who was still a Protestant, for Christmas, 1863, and the following letter is his acknowledgment of the gift:

What a turkey!—It is as large as a baby—we shall make a good Catholic of it by means of a hot fire, before it comes to table. We shall eat it with the kindest, most loving thoughts of you—wishing, ah, wishing that you were eating it with us. I have nothing to write, though a great deal to say.

It is impossible to resist the temptation to quote part of a letter written by the late Bishop Curtis shortly after he had been converted to the Church:

On Thursday, after my reception (into the Catholic Church), we went to see Bishop Ullathorne as to my confirmation. He was perfectly charming, but we had to behave ourselves (Bishop Curtis was forty-one years of age at the time!), I tell you that. He talked to us a deal, and as to much I knew nothing in the world about, and it is my belief, but you need not mention it, that Father Pope, my confessor, who was with me, did not know either. But both of us were too smart to betray ourselves. . . . The Bishop said

that I was to come to him on Saturday and be confirmed in his own private chapel at 8 A. M. So Father Pope and I were off early this morning. The Bishop was as tremendously learned and as genial as ever. . . . After the Mass I was confirmed, kneeling before the Bishop seated at the middle of the altar. And again he made me feel through and through he was giving me something worth having.

We stayed and breakfasted with him, and it struck me that he showed much less care for our stomachs than for our souls. The breakfast was tea first; I was afraid to take two cups, for it seemed to me that there was danger of the tea-pot giving out; then there was toast. I didn't consider that there was more than enough of that for two, and so I would have none of it at all. Thirdly, there was a good chunk of cold bread, and seeing there was plenty of that I helped myself liberally. The last thing was a dish of fried bacon, and not a large dish either. I got some of that, but not so much as I would have been glad to have, for I doubted the capacity of the dish to suffice for all if each took as much as he desired. On the whole, I did not think it much of a breakfast for "my Lord" to set before his two guests. But he did not seem to know at all that it was anything less than princely. And so I took it into my head that "my Lord or not," yet he was not much used to making luxurious breakfasts, at least not at home.

Now, whatever you do, don't let this breakfast story get out, for if you do, it will go all over Baltimore that the Bishop was so shabby that he would give me nothing to eat. I myself was quite charmed with the breakfast, and thought it very much to the credit

of the Bishop that we got no better one. He is very poor; they put him in jail once for debt, and, worst of all, for a debt he did not make. Some lady died and left him a thousand or two pounds of stock in some bank. He did not know much about banks, I suppose, and so he kept the stock just where it was when given. But the bank failed, and, not being a limited bank, each stockholder was bound for the whole debt of the corporation. And so they came after the Bishop when his stock was good for nothing, to pay an immense sum. He gave them all the money he had in the world, but they said he must call upon his people to make up the rest. He declined, and they answered that he should go to jail if he didn't. So he made ready and went to jail and stayed there, till they became disheartened and turned him out. While he was there the jail was full of grand visitors, and there was no end of the hampers of game and champagne, etc., that came for his use. I think it will be a good notion to have him sent to jail again, just before I next breakfast with him. Perhaps he will bring some of the hampers home with him. . . .

One of the chief benefits of becoming a Catholic is just the fact that you find so much you don't understand, and that makes you feel as if you had gone back a long way, and turned baby again. And it's very nice to be a baby when you have such a grand thing as the Church to take you in its arms and carry you along. I am intensely happy every hour in the day for my second babyhood. It is so very nice to leave off pretending to know and to judge, and to be quite certain that you are where the judging will be done for you. . . .

We shall add to these extracts a note from a man who is a strange bedfellow to the Churchmen we have been quoting in the present chapter. Bismarck, the man of blood and iron, wrote to his wife during the Franco-Prussian War as follows:

If you will look on the map, a little to the east of Metz you may find the village where I am staying. But you can't discover on the map all the flies that are having a grand time of it on my bald head and which force me to be shaking my head continually while writing to you. . . .

The letters quoted should encourage us to be perfectly natural in our letters and to require the same quality in the letters of our pupils. But this requirement should not be difficult of fulfilment for Sisters, since women have been known in all ages as writers of the most charming letters.

CHAPTER XIII

TRAINING THE PUPILS TO BE SELF-ACTIVE

He teaches best who enables his pupils to dispense with his aid, as he governs best who makes his rule unnecessary.

—ARCHBISHOP SPALDING.

NOT that teacher is the best who communicates most knowledge to her pupils, but she who trains her pupils to acquire knowledge and skill by self-activity. The pupil will fully possess only that knowledge and skill which he has acquired by exercising his own faculties. The teacher should therefore content herself with taking the subordinate rôle of prompter and inspirer instead of displaying before her pupils her feats of rhetoric. Her constant aim should be to make her pupils stand on their own feet. She will consequently act on the principle that what counts in the end is not what the teacher does, but what she gets her pupils

to do. What counts in the long run is not the quantity of information that has been acquired, but the fact that the pupil has so developed his faculties that he can acquire knowledge and utilize it independently of the teacher. The teacher should for this reason never say what the pupil himself might say, and never supply him with what he might find alone.

THE TEST OF THE TEACHER'S ABILITY

The subject of the pupils' self-activity has been admirably treated by Professor B. C. Gregory in his book, *Better Schools*. He contends that the weakest element in educational thought is the belief, conscious or unconscious, that a child's character may be constructed by the teacher through the judicious selection and teaching of certain amounts of different kinds of knowledge. It is obvious that we cannot *grow* a child's body, and it should be equally obvious that we cannot *grow* a child's mind. Yet, modern educational practice would seem to say that we can do the latter. As to the child's physical growth, we may surround the child with conditions favorable to his growth, but he himself must do the growing. He must do the

eating, the exercising, the sleeping, the bathing. Nobody else can eat, exercise, sleep, or bathe for him.

If only every teacher would bear in mind that the conditions are very much the same with regard to the child's intellectual growth. But instead we find teachers coming to the child's assistance in every possible way, explaining before the pupil has really tried to comprehend, filling out his imperfect sentences, pointing out his errors, most of which the child knows very well are errors, and at every point anticipating healthy effort on his part. Should we, then, be surprised if the school in so many cases stunts the mental growth of the child? When the school receives him, he is a bright, wide-awake self-active little child. But let him be graduated from the high school, and he will often be neither bright, nor wide-awake, nor self-active.

There is but one remedy. The child must be forced back on himself. He must have just as much help as is necessary, to place him in a position to help himself, and no more. This amount varies with the child, but its limit in any case is a sacred line, over which the teacher passes at the pupil's peril. The teacher must

more and more withdraw herself. The best educational discipline is self-discipline, and, in its final resolution, there is no education but self-education.

Every time a child acts for himself, he grows stronger. Whenever someone else does his work he grows weaker. Let the process of outside assistance go on year after year, and failure is inevitable. To develop his arm, the child must use his arm. The law applies equally to the brain. Professor Gregory says very justly that no one can do for another what the latter can do for himself, without interfering to that extent with his growth. Growth is from within and is brought about, consciously or unconsciously, by the acts of the person who desires to grow. Whenever a teacher does for a child what the child could have done for himself, she deprives him of the right and opportunity to grow; if she persists in such a treatment, she stunts the child's growth; if she could do absolutely everything for the child, the child would not grow at all.

The simplest and most perfect test of the value of a teacher's work is the amount of self-activity developed in the pupils. The great aim of every

teacher should be to discover new methods of arousing vital interests in her pupils as the true basis for increased self-activity on their part. Self-activity lies at the basis of all good teaching. The lack of it explains many failures. To grasp its full import will revolutionize many a teacher. What a change would there be in many a schoolroom if the teacher could be induced to act on the principle that the best school is the one in which the teacher speaks least and the children speak most. Such a school is apt to develop those qualities upon which the child's success in life will depend most, namely, power and skill. And it is the development of power and skill that should be the aim of the teacher, and not the storing of the pupil's mind or—as is too often the case—of his memory only.

Our Catholic teachers should welcome whatever gives promise of fitting their charges for the grim battle of life. The children will one and all have to engage in single combat on this battlefield. No parent, no teacher, no priest even, can really help much when their backs are up against the wall; and that is why the very greatest service any teacher can do to any child is to bring home to him in good time that alone

he was born, alone he must die, and alone he must decide for himself everything in life that really matters.

EXAMPLES OF SELF-ACTIVITY

Emerson said that we learn by doing, and Dr. Shields expressed the same thought when he remarked, "It is blacksmithing that makes the blacksmith." Justine B. Ward applies the principle in her method of teaching music. She stresses the need of developing the imagination of the child by *doing*, not by imitating or listening passively. The child soon discovers what fun it is to take the tones he knows and arrange them differently. After this the development is very rapid. Every child wants to try the process—on the blackboard, in copybooks, in musical conversation, etc. This procedure is entirely in line with the Shields method of teaching the other branches of the curriculum. The children do not remain passive, but at once engage in doing things, in little dramatizations, in imitative games; and through these exercises their imagination is reached and in a short time they become eager to express themselves in language, in dramatic gestures, in imitation, and

through modeling in clay, the cutting and folding of paper, drawing, etc.

In providing the visual aids needed for class instruction, the teacher should give her pupils an opportunity to make with their own hands as many of these as possible. By affording them this opportunity, she will let them learn by doing. Professor John Dewey thinks that "when a pupil learns by doing, he is re-living, both mentally and physically, some experience which has proved important to the human race; he goes through the same mental processes as those who originally did these things." Furthermore, the visual aids made by the pupils under the direction of the teacher, will be all the more valuable and useful for having been prompted by the needs of historical instruction.

Under proper direction the pupils may develop remarkable skill in making models for the schoolroom. A boy of Gary, Indiana, who had seen a model city of Rome on exhibition in Chicago, constructed for his history teacher a temple which was five feet in length, and which stood for years in the hall opposite the history room. Pupils of all grades stopped and looked at it every day, and it meant so much more to

them for having been made by a pupil of the school.

Even if none of the pupils have seen a model, they may be encouraged to construct one either from illustrations or from descriptions furnished by the teacher or books. All this calls for wholesome educational endeavor, for the pupils must first reconstruct the model mentally and then express their conception in wood or cardboard.

Many of the maps needed for the historical instruction of more mature students can be made by the scholars. A teacher who made his classroom a laboratory for the study of history, gives the following directions for making maps:

“Mark off the map you wish to reproduce, in one inch or one-half inch squares; then figure how many times the small map is capable of being enlarged; the only limitation is the size of the material upon which you are intending to draw the map. Supposing you find that the large map will be six times as large as the small one; then lay out a rectangle six times as large, and reproduce the squares upon the same enlarged scale. Make the outline with a pencil; then ink it, letter it, and color it. The latter

work will be improved with each succeeding map. Ordinary drawing crayons serve excellently for coloring. The flat card writer's pen is invaluable in making wide lines and large letters. Before coloring the map the squares should be erased, and this will be an easy task if they were put on lightly with a hard-lead pencil. It is advisable to use a good quality of paper—not too heavy or stiff, and then paste it on muslin. The map or chart is mounted by strips at top and bottom. A series of maps on the same subject may be mounted at the top only.”

The study of maps offers other opportunities for self-activity. Maps are philosophers' stones, but for the pupils they will be mere stones if the teacher does not train her class to look at them with philosophers' eyes. Maps are symbols that speak a strange tongue, and the teacher must consider it her duty to interpret, in case of need, their strange language. The easiest way to teach her pupils to read the map, is to use the environment of the school. If the teacher can take her class to the summit of a hill or mountain whence the children can survey the landscape lying at their feet, she will have taken

the first step. The next step would be to have the pupils sketch from the same vantage point a map of the landscape. The next step would be to have her pupils, upon their return to the schoolroom, point out the different places designated on the map. The final step would be to train the pupils to visualize the places designated on any map. To develop the power of visualizing the different localities, the teacher should have her class see as many typical places as possible, or should at least show her pupils the pictures of such places. Vivid descriptions will assist her in this process.

A wise principal and a couple of wise teachers took their classes to visit a White Star steamer. They went by appointment, wandered all over the boat, asked questions, helped themselves to travel literature and maps of explanation published by the company, as well as time-tables. Then they came back to Chelsea. They traveled to Birmingham, London, Glasgow, etc., with the aid of guides, maps, and time-tables. The facts of interest in the "guides" were fascinating, the pupils were captured by the study. They did not learn all that the geography says about England, but they knew England in a

sense that few pupils (or grown-ups either) know anything.

With such methods of geography teaching, there should be no more scenes like the following described by William M. Giffin in his book *School Days of the Fifties*.

We studied "jogafy" in the old stone schoolhouse (in New York State) too; both in the big room and the little room when asked, "What is an island?" all would yell, "An island is a body of land surrounded by water." Then had we been asked what is the meaning of "surrounded," there would have been no yelling, as it is doubtful if any of us knew. I shall never forget the day a visitor, a teacher by the way, up in pedagogy, as I know now, sat with a smile on his face, listening to us recite definition after definition. At last the teacher asked if he would like to ask some questions. His first question was, "Name the Middle Atlantic States." We named them. His next, "Who ever saw any of, or any part of, the Middle Atlantic States? Hands up." No hands. "Well, who never saw any of the Middle Atlantic States? Hands up." Up went all the hands! Then, "Does the St. Lawrence River flow up hill or down hill?" "Up hill," with one voice. We knew by the way the teacher looked that something was wrong, but did not know what. We were sure we were right, because we had seen it on the map. Now came, "Which is higher, Lake Erie or Lake Ontario?" "Lake Ontario," again from the whole class. Now came the last but not least, "You may all point to

the north," and every index finger of our right hands pointed to the ceiling of the room.

THE PUPILS' HOMEWORK

The problem of the pupils' homework may properly be considered in connection with the subject of self-activity, since the home tasks offer the teacher an opportunity for developing the will power of the children, for training them to be self-active, and fond of work and order. The home tasks compel the pupil to work independently of the teacher, and thereby give him a foretaste of what will be demanded of him in after-life. It has been said that we remember best what we have forgotten and learned again. And if the teacher finds that her pupils do not remember what they have learned, she may find the reason in the fact that she has not given them sufficient opportunity for reviewing what they learned in school. The home tasks offer helpful service in this regard. If the teacher grades the home tasks properly, she will afford an opportunity to the weaker pupils for experiencing the joy of success. In this way she may give them what they in particular are in need of—the feeling of self-

reliance and self-confidence. The home tasks may also be a means to elicit the interest of the home in the work of the school. If the parents observe that their children do the home tasks independently and successfully, they will be pleased and more inclined to appreciate the efforts of the teacher, and consequently will be ready to make financial and other sacrifices in behalf of the school.

But to obtain these results, the teacher must give very careful attention to the homework. The first condition for success is that the pupil be interested through his schoolwork in his home tasks, and that he will be able to do them without outside help. The teacher must therefore select the home tasks with great care, so as to make sure that the pupils will be equal to what is demanded of them. The teacher must also take regard to the home conditions of the pupils and allow them sufficient time for play and recreation. While more may be required of secondary school students, it will be prudent for the elementary school teacher not to demand more than a half hour's, or at the most, an hour's work. The elementary school teacher should likewise demand written tasks in only

one subject at a time. This arrangement will also lighten the task of correction, and the latter is all the more important since the teacher's correction is an essential prerequisite for the success of the home tasks.

PART IV

SCHOOL MANAGEMENT

CHAPTER I

THE ENFORCEMENT OF ORDER

The sense of order is akin to the sense of beauty.—JOSEPH M. RADOWITZ.

RDER is heaven's first law, and may well be the first law of the school also. Let the pupils be trained to observe order in keeping their books, their writing materials, and even in such seeming trifles as hanging up their coats, wraps, and hats. They must also be trained to "forget" nothing of what they will need in school. The teacher must report at least a half hour before the opening of the school for the purpose of supervising her class. During the recess, too, she must be on the alert, especially in keeping a watchful eye on such as steal away from the crowd, or as wish to be alone in nooks and corners.

ORDER IN THE SCHOOLROOM

Here again the teacher's own example is an all-important factor. The pupils will soon dis-

cover whether the teacher observes order or not. Needless to say, they will neither respect nor trust a teacher who is herself disorderly. This is particularly true of the teacher who does not observe order in her instructions, who lacks system, who does not adhere to the tasks outlined, but wanders from subject to subject, or wastes the time with idle talk or jokes, or gives whole weeks to one subject and neglects the rest, or loses valuable time in the beginning of the term, to be made up by feverish activity at the end.

Order in the schoolroom is a prerequisite for discipline. J. G. Fitch says in his *Lectures on Teaching* that he who can teach but cannot govern, works at an enormous disadvantage. Perfect discipline in a school is an indispensable condition for successful teaching. It is necessary for the pupils, not only because by it they will learn in a given time twice as much and twice as easily; but because one of the things they come to school to acquire, over and above certain arts and accomplishments which are generally termed "education," is the practice of obedience. Discipline is of no less consequence to the teacher. Her health, her temper, and her

happiness suffer grievously if she cannot enforce perfect order.

Very young children will, as a rule, welcome the teacher's control, but older children are liable to resent it, especially if the teacher happen to be suspicious and fault-finding. Hence the prudent teacher will adapt herself to the age, sex, and individuality of her pupils. But in no case should she make many rules, for of the schoolroom, too, is it true what Tacitus says of states: "The worst states have the most laws." The smaller the number of regulations, the less opportunity and the less temptation, too, will there be for transgressions.

But once the rules are laid down, the teacher must insist that the children obey them, and obey them instantly and without question. No breach of rule, however trifling, should be passed over. At the cost of any amount of time and trouble in the beginning, the teacher must lead the children into the habit of obedience.

AGAINST UNDUE SEVERITY

P. W. Joyce has some helpful points on the subject of enforcing order, in his *Handbook of School Management*. He says that it is not

necessary that the teacher put on a stern and severe manner for the purpose of enforcing order. The school should not be kept in a state of perpetual fear and gloomy silence. On the contrary, the best disciplinarians are those that have an open, hearty, pleasant disposition; and the best-disciplined schools are those in which the children are allowed a certain degree of cheerful freedom—a moderate indulgence in that joyous fun and glee they so much love. And those who govern their schools after that fashion, are always the very teachers who are best able to interpose their authority and make it instantly felt the moment they perceive any tendency to disorder or breach of rule. Moreover, a mere look from such a teacher is generally sufficient for repression. But some will visit with sour rebuke every little harmless ebullition of fun, which a judicious, good-humored teacher would pass unnoticed, or only laugh at, while, if necessary, repressing it.

Measures to enforce order that are overstrained, defeat their own purpose; for children governed in this way are orderly only in the presence of the teacher, and come at last to hate the school because it is associated in their minds

with perpetual restraint and fear. Any treatment that begets a spirit of discontent, resistance, or rebellion, is bad.

Children are best governed, not by harshness or severity, but by kindness and consideration. And as the teacher wishes the children to respect her, so, while preserving her authority over them, she must on her part treat them with gentle respect. In schools governed on these principles, the children submit to the routine cheerfully and as a matter of course, and the daily work goes on with quiet and steady uniformity.

When the teacher has thoroughly impressed her influence on the children, the business of the class or of the school, during her temporary absence or while she is engaged with a visitor, will go on as quietly as before, and the pupils will remain as intent on their work, until she returns to the room. This perhaps is the surest mark of good discipline.

If the teacher has studied and mastered the art of turning the children's love of activity, both bodily and mental, in the proper direction, she has obtained a powerful disciplinary instrument. Mental activity when properly directed will impel the children to conquer difficulties in

arithmetic, to commit things to memory, to master the subject-matter of a reading lesson, and will thus prevent them from giving their attention to anything that might be out of order.

THE TEACHER'S PLACE IN THE SCHOOLROOM

The teacher should generally face the class from a position about three feet from the first row of desks. She will thus be in a position to keep her eye on every pupil so as to prevent some from hiding behind the backs of others. During the instruction period, she should not leave her place frequently, as teachers with a lively temperament may be inclined to do. Much less should she, as some nervous teachers do, rush to and fro, as this would prevent her from overlooking the whole class.

She should so arrange maps, charts, and other didactic aids as not to make her turn her back to the class when using them. Whatever is to be written on the blackboard, be it problems, questions, or themes, should be done by the pupils themselves. By letting her pupils do this the teacher will give them an opportunity for self-activity while she herself can continue the instruction with the rest of the class. It goes

without saying, that the teacher should attend before the opening of the school to all preparations that would necessitate her leaving her place frequently. She should also prepare the day's lessons so as not to be obliged to keep her eyes on her books instead of on the class.

Whether the teacher should sit or stand during the school periods, is a question discussed occasionally among educators. Some educators are of the opinion that the several subjects of the course of study should determine whether the teacher ought to stand or sit while teaching them. Yet the teacher's personality and temperament is probably a more important factor in this respect, and in general it would seem that a change in position will probably be best for the teacher and her efficiency also. But women teachers should never be permitted, for reasons of health, to be on their feet throughout the day, but should be seated during the greater part of the school periods.

Another moot point is whether teachers should be expected to control their pupils outside of school hours. But without entering into a discussion of this subject, we shall give a few directions for pupils, that may assist the teacher in

exercising such control: (1) When going to, or coming from, school the children should be well-mannered and respectful especially toward their elders; (2) they should never quarrel with the religious beliefs of others, but should respect all religious convictions; (3) they should be kind to animals, and particularly to birds; (4) they should heed the teacher's instructions with regard to fire-protection, as well as the protection of all public utilities, such as, telegraph and telephone lines, railroad trains, street-cars, etc.

CHAPTER II

DISCIPLINE IN THE SCHOOLROOM

*Make the child submit to discipline, and
you equip him for life.*

—LORENZ KELLNER.

THE effectiveness of a teacher in the schoolroom depends, in large measure, upon her success as a disciplinarian. Military discipline is out of place in the schoolroom. Much less should brute force be used as a means of control. Yet, the teacher cannot allow the pupils to follow their individual whims, but must insist firmly on prompt and cheerful obedience.

THE GOLDEN MEAN

Firmness can, of course, be overdone. If the teacher is too rigid and too insistent, she will appear a tyrant to the children, and they are liable to rebel. Yet mildness, too, if overdone, will degenerate into weakness. The teacher must strike the mean, which is golden here as

in other things. However, it is a good principle to insist on more reserve and stricter discipline from the beginning, until the teacher knows her class and has it under perfect control.

The teacher may be tempted in the beginning of her career to rely on her strength of character and knowledge of human nature, and hence take for granted her power over the young. Or she may imagine that she must set out to win the affection of her pupils by putting herself on a familiar footing with them. But she is making a mistake. The teacher should not put herself on the same level with her charges, but should appear before them as one invested with authority. F. W. Foerster rightly contends that she owes this to the representative character of her position. She has no right whatever to be primarily a companion. She represents that higher learning to which the young are to be introduced through the school. Only after she has brought home to her pupils, by the earnestness and dignity of her bearing, this fundamental characteristic of her profession, can she afford, without danger, to become their friend. Her condescension will then be doubly appreciated, and work no harm.

But the teacher who is popular with her pupils after the very first day in school, and who has so quickly endeared herself to them so that she has no anxiety at all about her work—such a teacher has lost out with that particular class. She will experience the truth of the principle implied in Charlotte Brontë's remark, "To live familiarly with inferiors is degrading." She will soon have to choose between two alternatives: either to close her eyes and bear with all irregularities, or to break with a past that she would wish to be forgotten, and engage in open conflict with her pupils, who may now defy her. She wished to gain the hearts of her pupils by acts of kindness, but she discovers that she set about to crown the edifice without making sure of the foundation. Consequently, the teacher should be reserved in her first dealings with the children, though she must beware at the same time of the appearance of undue severity.

In general the teacher will find it conducive to her authority among the children to act on the principle voiced by the Duke in Shakespeare's *Measure for Measure*:

I'll privily away: I love the people,
But do not like to stage me to their eyes;

Though it do well, I do not relish well
Their loud applause and "aves" vehement;
Nor do I think the man of safe discretion
That does affect it.

The same truth has been expressed more pithily in the familiar proverb, *Quanto rarius tanto carius*. The Germans have a similar proverb, *Willst du was gelten, so mach dich selten*, which might be rendered thus, "To be esteemed, you must be somewhat chary of your presence," or more briefly, "Familiarity breeds contempt."

PRINCIPLES OF CLASS DISCIPLINE

Father Jouvancy, a distinguished Jesuit educator, has laid down a set of principles that will assist the teacher in enforcing discipline. The first is, *Principiis obsta*, resist the evil from the beginning. As soon as the teacher notes a disturbance, she must take measures to check it. She must give particular attention to those who are especially giddy or mischievous. By calling them up frequently for recitations she may gradually accustom them to observe the discipline of the schoolroom.

Secondly: The place of the pupils in the schoolroom should not be a chance affair or left to their choice and caprice. If they are allowed

to select their places, the mischief-makers may be found assembled in some corner, or in the rear, where they anticipate full scope for their pranks. By prudent tactics—that is, by scattering the hostile forces—the teacher may win half the battle beforehand. A mischievous boy may be assigned a seat near a quiet and reserved boy; one whose conduct is not above reproach, near one of more settled ways—though care must be taken lest the good boy be misled by the other.

Thirdly: The teacher should tolerate no noise when the pupils enter the schoolroom. The schoolroom should be to them a sacred place, “a temple of learning,” and their conduct on entering it should be in keeping with the character of the place.

Fourthly: The respect of the pupils for their teachers and for one another should prompt them to listen to the instruction in perfect silence.

With a firm insistence on these principles the teacher will gain the respect of her class, and then it will be possible for her to enforce discipline with very simple means. With a glance of the eye, a change of tone, an uplifted finger—a purely psycho-physical means of warning

and punishing—she will be able to hold her little flock in discipline and order, without destroying their joy and confidence.

THE TONE OF A SCHOOL

In his very splendid booklet *The Formation of Character*, the Rev. Ernest R. Hull, S.J., speaks of the immense educational value there is in what we call the “tone” of a school. For instance, at Taunton, an English public school, there exists a tradition that every Taunton boy is a gentleman and must act as such. Part of his code of gentlemanliness is not to use bad language and not to smoke—and why? Simply because the traditional tone of the school forbids the first, and an express rule forbids the second. If any youngster is found infringing this code, it is not necessary for the staff to intervene. The sixth-form—who are the monitors—simply take the matter in their own hands in a constitutional way, and give the youth a sound thrashing, or condemn him to run the gauntlet—to teach him that “if he wants to be a Taunton boy he must learn to behave like one.”

This example illustrates well what informal discipline means as regards schools. The same

tone exists at the Oratory School, Edgbaston, and is kept up in much the same manner. Even among certain schools where formal discipline is greatly to the fore, something has been done to introduce a similar system. We have said that all real training is self-training, and that all real education is self-education. And now we may add that all real discipline is self-discipline. Enforced conformity to a code of rules must not of course be depreciated, for undoubtedly it is necessary and cannot be dispensed with. But the great aim and object of the disciplinarian ought to be this—to make the code of compulsory rules as unnecessary as possible; or in other words, to get a boy so interested in his own self-management that he will take it in hand freely for himself, and will learn to conduct himself reasonably and in an orderly manner even when all compulsion of rule has been removed. We agree with Father Hull that if this is not in the main achieved, school-discipline is a miserable police-affair, which keeps the boys in order just so far as they are under inspection, and with the fear of the rod before their eyes; but which leaves them internally as ill disciplined as an untrained

horse. The consequence is that they will kick over the traces as soon as they get the least chance. Nay, further, they will even take a special pleasure in lawlessness when school is over, as a sort of compensation and revenge for the irksome restraints under which they have so long chafed.

CHAPTER III

HELPS AND HINDRANCES

If you would make a deep and lasting impression upon a pupil, you must approach him when he is under the influence of some success. It would be futile to call him a liar, a drone, and a boor, and then demand of him that he be honest, diligent, and polite.

—FRIEDRICH WILHELM FOERSTER.

THE child is too young to adjudge properly his own conduct, and the praise or blame of his parents and teachers must give him the desired information about his moral standing. To be content with the approval of one's conscience presupposes such a development of the mind and heart as is beyond the average child. The teacher might learn a lesson in this respect from the methods adopted by the trainers of thoroughbreds. It is well known that the best Arabian horses cannot be trained at all by punishments and threats, but only by praise and reward. Similarly, if the teacher would bring out the best that is in a pupil, she must not be

unduly severe with him but must praise his efforts, and thus she will stimulate him to do his very best.

PRAISE AND BLAME

One of our great captains of industry, confesses that his experience of forty years in dealing with the young, has taught him the need of frequent praise: "I am a believer in the fact that men reach their greatest accomplishments by proper encouragement, not by destructive criticism. I have yet to see the man, however great and exalted his station, who is not susceptible to the approval of his fellow-men. And the severest criticism that can come to any man is not to find fault with him, but *not to notice him at all*. When a man is not noticed he knows that he has not gained the approval of his fellows; but when he is approved he gives his best effort."

The purpose of all praise and blame is to stimulate the will of the pupil either to continue in his good efforts (or to improve on them), or to avoid certain mistakes. To achieve this purpose the teacher must be sympathetic, so that the child may love and trust her.

To obtain the best results the teacher must observe due moderation both in praising and blaming. Quintilian demands that the teacher avoid all abuse and bitterness when censuring a child. Abuse the pupil, and you can no longer look for good will and serious efforts on his part. On the contrary, you will make him stubborn and eager for revenge. Hence, when finding fault the teacher should attribute the mistake to thoughtlessness rather than to malice.

When praising, the teacher must likewise be guarded in her expressions lest she give the pupil occasion for conceit. She should never praise unreservedly, but should invariably add a hint about expecting further improvement. The teacher may commend a pupil for his reading, but should not forget to remind him at the same time that he must improve his penmanship. The satisfaction of the pupil over the word of praise will dispose him to accept the rebuke in the proper spirit.

By observing this caution the teacher's praise will never descend to flattery and will therefore not offend against Father Faber's injunction that the essence of sanctity consists in calling things by their right names. Flattery would always

hurt a pupil. It is an insidious poison, and no armor of righteousness is strong enough to make us fearless of it. Flattery would strengthen the eternal enemy of the pupil's soul, for it would make the child self-satisfied.

But a word of well-deserved praise is not flattery, and even when the teacher must find fault with a pupil, she should always strive to add a word of praise and encouragement. Such criticism is constructive. Michael Angelo once visited a chapel that was being decorated by Raphael, who was absent at the time. Noticing that the figures in the unfinished decorations were too small in proportion to the height of the room, Michael Angelo sketched an immense head and shoulders on the wall, put on his hat and walked away.

"Why did you make that sketch?" he was asked.

"I criticize by construction, not by finding fault," he answered.

AGAINST NAGGING

Some people apparently take great pleasure in tearing honest efforts to tatters, to very rags. There is no justice in the teacher's nagging or

ridicule. When Andrew Carnegie appointed Charles Schwab to be his manager, he said to him: "Now, Charlie, you must shut your eyes to many things. Don't blame your men for trivial faults. If you do, you will dishearten them."

This is excellent advice, not only for employers, but for every teacher. The foe of enthusiasm and the man chary of praise are the enemies of the human heart. But nagging never does good; it always causes impatience, discontent, discouragement. A needed reproof for a grave fault is apt to fall on deaf ears if scoldings for trifles are the order of the day. Cardinal Gibbons, in one of his works, says that a Superior who needlessly berates a subject at chapter, where the latter can make no attempt at self-defense, or a clergyman who mounts a pulpit and unjustly attacks his congregation when his people must perforce listen without remonstrance, is a coward. How about a teacher, asks an educational writer, who subjects the little child to this treatment? It is not mere cowardice, contemptible as that is; it is worse, it is cruelty. The child is no match for the

teacher in the matter of words, and is, besides, incapable of defending himself.

FORBIDDING AND COMMANDING

It is so easy to forbid the pupils to do a thing, and many teachers are therefore all too fond of issuing prohibitions. But quite often the teacher, if questioned, would have to admit that there was no sufficient reason for the prohibition, and consequently the results, too, will hardly be better than doubtful. Frequently it is only a whim or a sudden emotion that occasioned the forbidding. Some of the best children will perceive the unfairness of the practice and will in consequence be prejudiced against the teacher. Many cases of disobedience can be traced to the false policy of issuing edicts forbidding too many things. There would be much less need of punishing, if the teacher were more moderate in forbidding.

There is likewise too much commanding done in the schoolroom. The teacher should issue as few commands as possible, for domineering will estrange her pupils and render them stubborn. To command properly is quite an art. Much disobedience is due to the lack of the art on the

part of the teacher. Where there is energy to command well enough, obedience never fails.

There are two points that will assist the teacher in securing the obedience of her pupils. She must, first of all, make sure that she has gained the attention of the class. The pupils are so often lost in a world of their own that it may take some effort to gain their attention at all. The teacher must, second, assist the will of the pupil. We teachers frequently find it irksome to make up our minds to obey, and the children are even weaker on this score. Hence the teacher may preface her order with the remark: "Now, my boy, I wonder whether you can do this." Or she may speak in a kindly tone of voice, or try to arouse some interest or curiosity about what she is to say.

Before giving a command the teacher may well ask herself whether her wish can be carried out *now*, or whether it would not be wiser to postpone the order. She may also ask herself, What difficulties will this command meet with? What shall I do to remove them? Commands issued without forethought generally do more harm than good.

Afterwit is dearly bought:
Let thy forewit guide thy thought.

Orders given unjustly or unfairly, should be recalled, and the children will respect the teacher for her sense of fairness unless they notice that she must resort to the recalling too often. When recalling an order the teacher need not use many words. She may simply say: "You need not do this"; or, "I now realize that it is better not to do this or that"; or, "I have now discovered that the case is different, and that it is advisable not to do what I told you before."

CHAPTER IV

ENCOURAGING THE PUPILS AND OURSELVES

The Canon actually, for the first time, said a kind word about my sermon, which I considered commonplace. Why are the old so economical about kind words to the young? They are cheap; and God only knows what a splendid tonic is a kind word.—CANON SHEEHAN.

TELL a child he has power to do a thing, and he will soon measure up to it; stamp him as dull, and he will soon live down to it. It is encouragement that moves the greatest hearts as well as the lowliest; encouragement is what all pupils need. Every teacher realizes, as the Rev. F. J. McNiff, S.J., observes in an article published in *America*, that if things are to go well in the school, it is necessary not only that the pupils know they are succeeding; but, moreover, that they have knowledge of the fact that others, especially their own teachers, admit

that their efforts are successful. Pupils will vary in their ambitions and endeavors to advance. But unless each believes that improvement is commensurate with his efforts, there will surely follow lack of interest, with its concomitant discouragement, and the giving up of what seems a hopeless task.

ENCOURAGEMENT AS A MOTIVE POWER

Father McNiff aptly refers to the commercial world where the employer knows that a word of praise, and the hope of promotion, are two of his most efficient helpmeets. He knows too that the employee who is not urged on under their inspiration, is worth while only as a stopgap until a readier worker can be found. The soldier also is spurred on by the thought of citation for bravery, or of the medal that proclaims his valor, or by the hope of higher rank. Briefly, few will do their best, and most will not do well, save under the assurance that their efforts are acknowledged successfully. Why this is so, does not concern us here. The explanation is an interesting point in the psychology of success. Experience makes the fact itself undoubted.

The following points will probably be admitted by all teachers. First, that encouragement is necessary. Second, that encouragement should be given betimes. Third, there should be sufficient knowledge of the pupils' success and failure, else one cannot act intelligently. Fourth, even prizes and rewards may lead to abuses. A reward is not for the mere reward's sake. Its purpose is not to engender conceit, and a desire to lord it over others. A noted prize-winner may easily become a present nuisance and a failure in after-life.

The principles laid down by Father McNiff are well worth following. The first is that the teacher when encouraging her pupils, must be honest about it, and sincere. More than that, she must be hearty. There should be no pretense, no hypocrisy. She must avoid flattery. Hence, encouragement should be proportioned to the success attained. The foundation of exaggeration is falsehood. Wilful exaggeration is hypocrisy or flattery under cover; while encouragement imparted grudgingly is like a 'gift made with the hint that it is given only to satisfy custom and cold formality. Further, encouragement should be fair. Its title is desert, not

favoritism. It should not be forthcoming because of one's likes or preferences, nor withheld because of one's dislikes or prejudices. As in all other matters, the teacher may learn here also from Providence, which, as Hawthorne says, seldom vouchsafes to mortals any more than just that degree of encouragement which suffices to keep them at a reasonably full exertion of their powers.

ENCOURAGING OURSELVES

But it is not only the pupil that needs encouragement. The teacher, perhaps, needs it even more urgently. Why are we so chary in encouraging one another? Men and women are but grown-up children who do their best work when patted on the head and given a few words of encouragement. But grown-ups are generally so slow about giving the word of encouragement that the poet was justified in asking

Why Do We Wait?

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard.

Why do we wait till hands are laid
Close-folded, pulseless, ere we place
Within them roses sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance—
Dear wistful eyes—before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love that's ours,
And give them such late meed of praise,
And lay before them fragrant flowers?

How oft we, careless, wait till life's
Sweet opportunities are past
And break our "alabaster box
Of ointment" at the very last!

Oh, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love
And hungering for a word of praise!

One of the best pleas ever made for encouraging others and ourselves is the short essay on self-encouragement in *Mustard Seed*, a book of "pungent paragraphs" by the Rev. F. P. Donnelly, S.J. Father Donnelly contends that the encouragement of others is one of the most useful, the noblest, the holiest occupations any-

one could take up. The columns of life are filled with want advertisements clamoring for this commodity. Ninety-nine out of a hundred want encouragement all the time, and the hundredth wants encouragement for twenty-three hours and fifty-nine minutes only every day. The radium supply is scarce and hard to get; the supply of encouragement is more limited because no one gives encouragement and everybody wants and needs it.

In this predicament there is only one thing to be done. You must make up your mind to encourage yourself. Take yourself aside and reason with yourself earnestly. Laugh away fears, dismiss idle regrets, pick yourself up, shake off the dust, dry from the eyes the blinding tears, say something cheerful to yourself, put on a new smile, slap yourself on the back, light up a bright flame of hope, give another turn to the crank, and away you go with new vim and new energy.

Perhaps you will say that you do make an attempt at self-encouragement, but you confess to failure. It is likely you are flattering yourself or coaxing or deceiving yourself, and not truly encouraging yourself. You do not go deep

enough. Encouragement, according to the makers of dictionaries, means putting heart into one. Courage and encouragement are allied in derivation and in everyday life.

You cannot rear the solid structure of encouragement on the unstable foundation of self-deception. You cannot put fiber into a rotten log by putting on it a veneer of oak; you must put into it a heart of oak.

Father Donnelly probes into the problem of discouragement very deeply after asking his readers whether they have ever gone into the heart of the subject. Do you know what is the source of nine-tenths of the world's supply of discouragement? You will promptly answer "Dyspepsia." You are wrong. That is the source of the one-tenth. The nine-tenths are due to pride and to the most cowardly species of pride, human respect. If a man slips and falls on the sidewalk, he looks around to find out whether he has been seen. If not, he brushes himself off, goes on his way and forgets all about the fall: But if one person saw him, and especially if many witnessed his plight, he will rehearse the different details of it to himself, caricature every part of it as it appears to others,

will indulge in profanity, or be tempted to, will memorialize the newspapers, the mayor, the city commissioners, will make his fall a perpetual grievance, and declare emphatically, finally, with clenched fist and red face, that he will never expose himself to such a ludicrous mishap again. He is discouraged from walking because the crowd laughed. Now, is not that a parable giving the history of most discouragement?

The first thing, then, that the self-encourager must do is to forget the other man's sneer or laugh. Geologists revel in the mysteries of erosion, and they will tell you how a little pebble may be spun around on a large rock by the current of a stream, until it has worn a cavity which they call a pot-hole. Pride keeps the stream of consciousness playing on one failure until it has eroded a cavity of discouragement in the soul. Cut off the stream; forget the failure. Don't resort to artificial means for forgetting. When the tide goes out after such artificial means, the corpse will be there worse than before.

Control your imagination as well as your memory. Take your difficulties on the instalment plan. A man may swallow deadly poison

safely if he does but graduate the doses. The devil knows well how a vivid imagination, terrified by the prospect of a long evil, may benumb a resolute soul. He said to Ignatius Loyola: "You can't keep this up for fifty or sixty years." "Fifty or sixty years!" replied the Saint, "Who promises me that length of life? I'll keep this up till noon, and if alive then, I will hold on till evening."

Self-encouragement, Father Donnelly concludes, is the serum for tramps and degenerates and applicants for divorce and intending suicides, and for everybody else. Use it often.

Teachers have many discouragements. But so do men and women in every profession and calling of life. But upon those made of the right stuff the discouragements make little impression. If the teacher never met with discouraging problems, she never could win victories. The effective teacher might never have become so if her own wits had not been sharpened and her own qualities tried out in meeting the obstacles she has overcome. The teacher should therefore make up her mind never to get discouraged about anything when she is striving to do her best. Everything will come out

all right, and she will laugh to-morrow over the cares and worries of to-day.

The example of the late Dr. Shields may well be the inspiration of the teacher in this regard. He used to say of himself: "The reverse mechanism seems to have been left out of my make-up." And Justine B. Ward remarked of him that of all his qualities, the one that seemed peculiarly his own was the virtue of hope. He could suffer acutely under reverses of fortune, but he could not be discouraged. With his back to the wall and his face to the stars he stood firm in the strength of unquenchable hope.

CHAPTER V

REWARDS

Let everyone prove his own work, and so he shall have glory in himself only, and not in another.—GALATIANS VI, 4.

NO ONE can, strictly speaking, claim a reward for doing his duty. Consequently the pupil cannot demand a reward for being diligent or attentive. The consciousness of having done his duty is his proper reward. The teacher may nevertheless judge it expedient to grant rewards to pupils who are too young to realize that their sense of duty should induce them to comply with all the demands of the school. And if the teacher continues to grant rewards to the children even after they grow older, she may justify her practice by contending that she is trying to habituate the young people to do their duty gladly. Yet there is the danger that she will thus habituate them also to do the good *for the sake of the reward*, and not

for the sake of duty. Things may come to such a pass that teachers and parents must pay the price of a reward for the performance of even the most elementary duty. Children trained after this manner are ill-prepared for the struggles of the hard world. The principle underlying such training has not inaptly been called "pig morality." Pig morality is an inadequate equipment for life. The world is chary of rewards, and often rewards even the finest service with rebuffs. Hence the victims of pig morality may soon be strongly tempted to follow the line of least resistance.

BE DISCREET IN GRANTING REWARDS

To prevent mistakes in granting rewards, it is necessary that the teacher never allow the pupil to lay down the conditions upon which he will obey or work. Such procedure, if permitted, would soon destroy all sense of duty. It is just as improper for the teacher to offer the pupil a reward upon the condition of his complying with her wishes. There are schools that boast a regular scale of rewards; for instance, whoever assists at daily Mass on weekdays, will receive a picture on Saturday; who-

ever does his homework faithfully, will get a good mark; five good marks entitle the holder to a picture, etc. Wise men have blamed this system of rewards for some of the corrupt practices of politicians. In their schooldays these politicians were trained to work for tangible rewards only, and in their later life they are ready to sell their influence and even their souls.

The practice of indiscriminate rewarding may produce other evil results. It cannot be denied that it is liable to foster the vanity of the pupils. Though prizes have been used from time immemorial, yet there is a constant drift away from them. The reason would seem to be that gifts of this or that material thing are not natural consequences of schoolwork, and fail to cultivate directly a taste for it. Of all prizes, books or other materials used in study, seem most nearly to approximate intrinsic rewards for the pursuits of the school. Money prizes, while apt to be highly valued, are, unless they take the form of scholarships or opportunities for study, not especially appropriate as school rewards. Ruskin was wont to insist that in education there should be no selfish emulation, no self-seeking, no prizes gained by competitive

examinations, and especially no "payment by results." He wished that the pupil should be induced to work for work's sake, not to surpass his fellows. Nothing should be done through strife or vainglory. We agree inasfar as any prizes granted by the school should be incentives to further scholastic effort. But the Catholic teacher can propose to her pupils no higher ideal than that the approval of God and our conscience are the sweetest reward for any good deed.

THE REWARD OF PRAISE

Still, we do not wish to say that the teacher should not acknowledge the good deeds of her pupils. A word of praise and encouragement will work wonders in many a pupil. Praise him for one thing and he will try to do his best in everything. He will probably agree heartily with the American humorist who said: "A little taffy while one's living, is better than a whole lot of epitaphy when one's dead." *Laudari a viro laudato*—"To be praised by a man held in esteem"—is not a base ambition for our boys and girls. Even in after-years our pupils may relate how one word of praise from their

teacher shaped their life's course for the good.

But the teacher must possess the love and confidence of her pupils to produce such results. Let a teacher who is loved and respected by her pupils give them just one word of praise and encouragement, and they will respond immediately. They will appreciate that word vastly more than the costly prizes of a teacher who has not gained their esteem and affection.

THE REWARD OF SUCCESS

It would seem to us that success is one of the rewards coveted by most pupils, and the teacher should make it possible for the child to gain this reward. The Rev. W. Coleman Nevils, S.J., has given the teacher some helpful suggestions in this regard. He begins by telling us to be candid enough to admit that we all wish to succeed. Nor are children of a different clay. To-day unfortunately success is become a god among us; his altar never lacks adorers; it is the only cult universally practised. Yet success remains a blessing, one of God's choicest gifts; easy, it is true, of abuse, but none the less a gift and a blessing. As such it should be employed in every walk of life, but in educa-

tion it is invaluable. "Nothing succeeds like success" may, as a motive of action, shock the moralist, and far be it from us to make success an end in itself and our final aim. But in the hard struggle to attain and retain knowledge it is a good stepping-stone to higher things.

The making of success possible would seem to be the philosopher's stone. Success transmutes humble efforts into golden excellence. It pays with interest. Confidence in our ability to succeed is our best preparation for success. What is so encouraging as the realization that in these or similar circumstances I have succeeded before and hence my chances of success now are equally strong? After the first success in solving puzzles in the newspapers, the puzzle column has a peculiar fascination for the younger members of the household. And with zest will the youngsters tackle even harder problems. Add together all the effects of scolding and coaxing and moralizing, and it will be found that putting success within the grasp of the pupils brings a far greater efficiency. It is imperative that our charges be made to succeed as soon as possible. This may sound a bit platitudinous, but, like so many obvious

maxims, it is more easily preached than practised. How, then, can we put success within easy reach of our classes?

To make success possible there must always be a fighting chance for the pupil. This implies in the teacher a full realization of the abilities and inabilities of the pupils, with the logical keeping within bounds of their capabilities. No rational creature, young or old, willingly wastes energy on the impossible or the improbable. The grades will never be successful if high school tasks are assigned, nor can we expect the high school to succeed in college work. Moreover, if a class feels that unusual difficulties are to be presented in a test, they will in most cases cease all preparation, and trust to chance. If the majority have failed in an examination, it would be well to review the questions set by the teacher, before giving a wholesale condemnation of the inaccurate answers of the pupils.

Hence, the first sign-post on the road to success is: *Keep within the bounds!* At times there is needed judicious assistance in achieving a happy issue; but it must be given sparingly and be well directed. The shy and diffident, so afraid of attempt and so breathless in experi-

ment, have as a rule latent capabilities that require a little spur to set in action. Then, magnifying a difficulty, but at the same time showing the possibility of solution, makes the contest more enticing; and when success comes, the elation is all the greater, for there is developed a wholesome confidence in one's power to surmount obstacles.

CHAPTER VI

PUNISHMENTS

When my teacher found it necessary to inflict punishment, it was then that he spoke most kindly and most lovingly.

—PESTALOZZI.

IN THESE days of sentimental pedagogy it may not be amiss to remind the teacher that she must fit her pupils for the hard school of life. Just and reasonable punishments serve a very necessary purpose in this connection. In the pedagogy of the Bible, punishments play an important rôle, and just retribution follows upon every sin. The record begins with the sin of the first parents and ends with the threat of the eternal torments of hell.

REGARD PUNISHMENT AS A MEDICINE

The teacher, however, must remember that punishments should be regarded as medicine, that is not needed for the healthy and normal organism. As the physician is expected to

arrange the patient's diet so that medicines shall not be needed, so the teacher, too, should resort to punishments only as extraordinary educational instruments. The quality of the spirit of a school is in an inverse proportion to the quantity of punishments inflicted. Not the teacher who punishes most, is the best teacher, but she who punishes least. The chief purpose of punishing should be to cut down the number of punishments necessary in the future, and, if possible, to render them entirely needless.

Prudence dictates that the punishment be adapted to the individual pupil. In a court of justice, punishments must be imposed without respect of persons. But in school, the punishments, to be just, must needs take much regard to the individuality of the child. To inflict punishment without respect of persons may be the duty of the judge, but the same course would be a crime for the teacher. The teacher must before punishing always ask herself: What must I do to have the punishment bring about the betterment of the pupil?

It is obvious that very young pupils may receive only light punishments. But as the children grow older, the punishments must decrease

in frequency, and should finally be discontinued altogether. To make an impression upon boys it will be necessary to use more severe punishments than in the case of girls. Weak, nervous, and sickly children will require special consideration. A pupil who has been tricked into mischief deserves a lighter punishment than the instigator. The impulsive boy is also less culpable than the scheming lad. The unemotional boy must likewise be treated differently than the thoughtful pupil.

CONDITIONS FOR JUST PUNISHMENTS

The teacher must make it her rule that she will never punish a pupil until she has ascertained that the child can be held responsible for the offense. If the pupil lacks the physical or the intellectual ability to act differently, the teacher may not punish him for doing something for which he cannot be blamed. The teacher must also be just in the manner of punishing. She may, therefore, not employ sarcasm nor drop stinging remarks. The best results are obtained if the child feels that it is painful for the teacher to inflict the punishment. Let the teacher be quick to forget the offense that has

been atoned for by the punishment. This willingness on the part of the teacher to forgive and forget is a good foundation for mutual confidence.

In punishing, the teacher should never go to extremes. In some cases a mere look will be sufficient punishment. There is wonderful potency in the eye of the teacher. She may let her eye express sorrow and reproach; or she may simply ignore the pupil for a short time: the lesson will go home in the case of a sensitive child. In other cases one word will prove sufficiently effective. In fact, a word of reproach or censure adapted to the varying degrees of faults, would seem to be most in keeping with the dignity of human nature. When depriving the pupil of his free time, the teacher must not interfere with the home duties of the child or curtail unduly the time he needs for recreation. To let the pupil copy whole pages or memorize long poems may prove helpful in teaching a lazy or careless child the habit of industry.

Pupils would be spared many a punishment if the teachers would always ask themselves before inflicting penalties, whether they themselves are not responsible either wholly or at

least in part for the faults of the children. A careful inquiry into the situation, along with an opportunity for the child to defend himself, will prevent many punishments. The saving sense of humor may also enable the teacher to laugh over trifles and to see apparently wicked deeds from an altogether different and saner angle. A magnanimous ignoring of certain defects may at times be the most prudent thing to do. The teacher may also avail herself of certain forms of self-government for discovering the kind of punishment that will be most just and most effective.

In case the whole class has offended against the rules of discipline laid down, the teacher should first seek to ascertain the cause of the evil and then punish the leaders. It is not wise policy to punish a whole class. Such punishments irritate the pupils, and feeling confidence in their numbers they may rebel openly against the teacher's authority. Extraordinary penalties should be imposed only on the few that are most guilty. Frequent ailments, unusual remedies, and many funerals do not enhance a physician's reputation.

Compelling pupils to ask pardon of one

another is a form of punishment popular with some Sisters. Very young pupils should generally not be compelled to ask pardon of each other. Johnny and Jimmie will soon be reconciled without any such formalities. But with more mature pupils, where the worst offender is sometimes most unwilling to ask pardon, it may be necessary for the teacher to insist on the duty of asking and granting pardon. But the teacher should demand this only in cases of serious insult, and even then she must allow some time for the offenders to grow calm. Only in very rare cases may the teacher insist on a public reconciliation. The teacher may also act as intermediary by stating that the offending pupil is sorry for his action. Or she may advise the offender to draw up a written statement to this effect. It would be a grave error to insist on the pupil's asking pardon when it is evident that he will not be sincere in the matter. To demand it nevertheless, would be encouraging hypocrisy.

The teacher herself may at times feel obliged to ask pardon of a pupil. She may have been unfair to him, for instance, by punishing him unjustly. She will only gain in authority by

making amends for the mistake. A few words will dispose of the whole affair. She may say: "I am glad that I discovered that you were not guilty on that occasion"; or, "It was hard for me to believe that you could do such a thing, and now it is a pleasure for me to find out that you were not guilty." But the teacher should be on her guard lest she be compelled to ask pardon too often of her pupils.

CORPORAL PUNISHMENT

Corporal punishment should always be considered the court of last resort, and state or city school laws may prohibit it altogether. However, with young pupils the teacher or principal may find that in the following cases it is the only form of punishment that will bring results: (1) If the pupil has been guilty of unusual brutality or impudence; (2) if the pupil has used his superior strength to bully his fellow pupils; (3) if the pupil lacks all sense of shame or honor, and hence fails to react to any other form of punishment. But nervous pupils and girls in general should never be subjected to corporal punishment.

Under certain circumstances the teacher may

find it a matter of necessity to be rigorous and severe with her pupils, but the attitude represents a necessary evil, and may never be considered normal. What is a matter of necessity and what has been brought on by unusual conditions, should never be regarded as the standard and normal thing. It is when under the influence of anger—which a very wise man has defined as a brief madness—that the teacher is tempted most to inflict corporal punishment. But if she gives way to the passion ruling her, she is liable to inflict permanent injury on the child by striking his head or face. And, after all, the anger may be due only to the fact that she could not distinguish for the moment between an uncouth and a bad boy. But it is precisely when about to punish a child that the teacher must not allow any passion to darken her judgment, for the white light of the intellect is then surely the best light. Freud has said that the cleverest people suddenly behave as unintelligently as defectives as soon as their understanding encounters emotional resistance.

The teacher would make less mistakes if she could always heed the advice given by Cardinal Newman about being ready for emergencies:

"We ought not to be sanguine about anything; the right rule is to hope nothing, to fear nothing, to be prepared for everything." Teachers should be suspicious of governing their pupils by fear. F. W. Foerster warns all teachers in this regard: "Teachers who employ only the motive of fear corrupt the young. If you would develop character, you must encourage your pupils. Do not fill them with fear. How could you hope to develop their character if you habituate them to be governed by human respect. Wrong methods of discipline have made criminals of innumerable children." Gentleness alone avails for training the finest thoroughbreds. But an educator remarked once that when visiting certain schoolrooms he was reminded of a stableman swearing at his horses.

But we believe that our teachers are not open to such a charge. They are acting in the spirit of the gentle Fénelon: "There is nothing," says the Archbishop, "that will so quickly harden a child's heart as undue severity. A soul controlled by fear must grow weak. Let cheerfulness and confidence dwell in a child's heart, else you will make it morose and dispirited." Hence, too, they will rarely make threats of

punishments, which are at best a doubtful means of enforcing school discipline. Sometimes teachers make threats that cannot be carried out, or that involve more of a punishment for the teacher than the pupil. But whatever punishment has been threatened, must be carried out; otherwise the authority of the teacher would suffer. The teacher should therefore be extremely cautious about making threats of any kind. Special care should be taken about dragging religion into a threat. The teacher should not be threatening, perhaps for trifling offenses, the punishment of hell, the wrath of the Lord, or even the displeasure of the Guardian Angel. But this does not mean that in cases of theft, deliberate lies, and other serious moral lapses, the teacher should not remind the pupils of God's law and the punishment of divine justice meted out for all sin.

It is remarkable what a true teacher can accomplish with children without at all resorting to punishments. After having taught for forty years, Don Bosco could truthfully say that he had never inflicted a single punishment. This extraordinary record can be explained only by his rare kindness of heart as well as the preven-

tive methods and religious aids that he employed. Much might be accomplished in this direction by following the principles laid down by a famous prefect of discipline, the Rev. Charles F. Connor, S.J.:

“1. Example. You cannot expect the children to be on time when you are not on time.

“2. Simple but clear commands. You cannot expect the children to do what you say if they do not know what you want.

“3. Absolute justice. Every child must be given a hearing, and you may never punish until you have heard both sides. Be sure of your facts.

“4. Firmness. If you give a punishment and no new reasons arise to cause you to change your views with regard to the guilt, that punishment must be carried out even if the whole school should fall. Never be governed by sentiment in things of this nature. Let reason rule. Remember, you show love not by humoring the weaknesses of the beloved, but by looking out for the best interests of the beloved.

“5. Right motives. Train the children to do what is right because it is right and not

because you are stronger and can make them do it. Develop character from the inside and not from the outside."

CHAPTER VII

MOTIVES AS AIDS TO DISCIPLINE

What makes life dreary is the want of motive.—GEORGE ELIOT.

THE present-day discussion of the problem of motivation is rendering a real service to the teacher even as a disciplinarian. By applying the principles of motivation to the subject of class discipline, she will find her task very much lightened. Motivating the pupil is getting him to do the work of the school because he wants to do it. But if the teacher succeeds in getting the pupil to do the work of the school because he wants to do it, is not her problem of discipline solved to a very great extent? A Sister of Charity of Nazareth has clearly stated the laws of motivation in a recent issue of *The Catholic School Journal*. We prefer to present her treatment, as she has stripped the matter of the forbidding terminology employed by certain other writers on the subject.

THE LAWS OF MOTIVATION

“The laws of motivation are: (1) Arousing the field of need for the new knowledge; (2) creating the desire for the new knowledge; (3) confronting the pupil with material to satisfy the newly-aroused zeal. Motivation may be used with good effect by appealing to positive, natural derived interests. The noblest motive for being interested in any work is the desire to serve God, and God’s interests on earth, by fidelity to the duties of the day. But, as we know, this motive, even among saints, appeals only to the higher faculties; and there is no reason why we should not, but a decided reason why we should, reinforce this motive by others.”

Closely joined to the desire of serving God is the desire to act in an honorable, generous manner—which is always a strong and praiseworthy incentive. The desire for self-improvement and future advantage is likewise good. Desire for approbation is another most powerful motive. Some rank this motive low, on the ground that a person should do his duty for its own sake, and not for the sake of the opinion others may have of him. But we all know that

God has so fashioned us that we rejoice when we obey the voice of conscience. It is for a wise purpose that He gives to children the instinctive desire for the good opinion of their elders. This desire for approbation, however, has to be used with care. The motives enumerated do not derive their force from the work itself, but from the benefits the task brings us.

There are, however, three positive natural inherent motives that may be used with great effect by the skilful teacher:

1. Exciting curiosity. This is done, for example, by silently attaching to the wall a likeness of Longfellow some days before beginning *Evangeline*, by drawing a diagram with unusual care, saying nothing, but giving the impression that matters of importance are about to be approached. By these, or similar means, a resourceful teacher will be able to secure the absorbed voluntary attention of every member of the class. But an attractive presentation of worthwhile matter must follow, or the reaction will be worse for the interest of the class than if the regular routine had been followed.

2. Allowing freedom of choice. We all

know an imposed task is never so pleasing as one chosen. Occasionally, therefore, we can let pupils elect their work. Allow them, for example, to choose between *Evangeline* or *Hiawatha*.

3. Turning tasks into games. This may be done: (a) by placing one half the class against another class; (b) in certain branches by the use of real games, as the "Construction Game" in a French class; (c) by numerous devices similar to games—a bank or a grocery store in connection with arithmetic.

These extraordinary means of arousing interest are good, but have to be used with discretion. Especially is it a dangerous thing to appeal too strongly to the play instinct. It is, however, a wrong idea to suppose that children are interested only in what is novel and exciting. They have an instinct for mental activity, for power, for imitation and conception; and these are sufficient to give them a derived interest in a subject not interesting in itself. But it is not possible for a child to be profitably active about a subject in which he feels no interest. Hence the true teacher endeavors to surround her work with interests that are both praiseworthy and effective.

These doctrines are re-statements of truths recognized in the schools centuries ago. The best teachers in the monastic and medieval schools realized that spontaneous effort is needed on the part of the pupil if he is to grow mentally. These teachers were convinced that spontaneity, activity, and energy are the source of intellectual progress, and that the pupil will never feel a vital interest in his studies until he is permitted to perform spontaneous work.

SPONTANEITY IN LANGUAGE WORK

Let us see how the work of the elocution period may be rendered spontaneous. The pupils might recite literary selections—chosen at least occasionally by themselves—first in chorus and then individually before the class. After the recitation of each pupil the teacher might give all an opportunity to criticise the performance. Her charges have admirable faculties for marking faulty enunciation and improper pronunciation. The teacher should give the pupils only a *few* rules for the reading and delivery: for instance, Mr. C. E. W. Griffith's rule, "Speak as though all your speaking had to be done with your lips"; or Father Pardow's rule, "First,

remember, slow; then, open your mouth regardless of consequences." The pupils will be quick to detect whether the boy reciting observed these rules in his recitation. It will be more effective to have this criticism come from the pupils than from the teacher. How effective for the boy's improvement in pronunciation is it when his fellow pupil tells him publicly that he could not hear plainly a certain word, that the final syllable of this or that word was slurred, that the accent of this word, as is proved from the dictionary, is on the third and not the second syllable.

Some of us perhaps despair of ever securing the much needed interest in Webster. Well, let our pupils discover that an intimate acquaintance with the dictionary is most serviceable in detecting slips in English pronunciation. We should give them an opportunity for displaying the interesting discoveries before the whole class, and we shall be surprised how soon our young Americans will learn to thumb their works of reference. They will give their eager attention while we demonstrate the quickest way of locating a word, or while we explain the meaning of the diacritical marks, of the abbreviations in the

dictionary, etc., for they realize that all these particulars will prove helpful to them in their work of criticism. The old-fashioned spelling-bee is based on the same principle, that the teacher will obtain the best results by eliciting the spontaneous interest of his pupils; and a more general use of the spelling-match in our elementary schools would undoubtedly tend to remove many monstrosities now parading as English words in the themes of high school students.

Every teacher of English experiences difficulty in securing the interest of his pupils even in the few grammar rules that are essential—the minimum of precept. How few are the red-blooded American boys who feel actively interested in the demonstration of the incorrectness of, “I’m not doing nothing.” The boy is satisfied if his language is plain talk to his playfellow, and his slang fully measures up to this simple standard. But let us give him an opportunity in the classroom to score a point over this same playfellow by showing up such an error in the latter’s written work, and we shall thereafter be surprised at the eagerness displayed by both our little friends to master the

rules of grammar for the purpose of protecting their work from criticism and of safeguarding their compositions from the attacks of their fellow pupils. Let any teacher of English try this method. Let him read the best composition aloud, or, better still, have it read by its author; give the class an opportunity to examine it previously; let everything be open to criticism, matter, grammar, style, enunciation, modulation of voice, and you will marvel at the alertness of your sometime listless pupils, and you will see as much interest in a point of style or grammar as is displayed on the baseball field.

The keenness of the young critics will be an inspiration to the teacher, who will never conduct these exercises without feeling the need of a deeper and wider knowledge of the subject under discussion. This is undoubtedly a great gain. To feel the necessity to learn more and to study more deeply is certainly a prime requisite for success in any field of human endeavor. And what profession is so exacting in its demands as that of the teacher? And what could be more dangerous for the teacher than to think that she knows enough? Here, if anywhere, is it true to the letter: *Non progredi*

est regredi—"not to advance is to go backward."

Some teachers have found it helpful to penalize the mistake noted by at least two pupils. In this way, they contend, they secure the attention of all pupils, who are put on the alert to note errors in any reading or recitation, and at the same time experience that nothing will correct a defect so quickly as the imposition of what may be only a nominal penalty.

The skilful teacher will know how to prevent the use of personalities in these intellectual tournaments. Let her insist, in season and out of season, upon the purpose of the exercises, which is to teach each and every pupil the correct use of language. Let her encourage favorable criticism by demanding that no critic shall discover merely the shortcomings of any composition, but must, if possible, always note, in the first place, the good points of the paper. Thus her pupils will learn to act—and this will be no mean lesson for life—in conformity with Matthew Arnold's definition of legitimate criticism: "A disinterested endeavor to learn and propagate the best that is known and thought throughout the world."

Many teachers might object that their pupils

cannot express themselves correctly enough to give an intelligent criticism. However, to teach correct expression is precisely one of the chief purposes of these exercises. What teacher of swimming would keep his pupils out of the water till they are able to swim? *Errando discimus*—"We learn by our mistakes." No accomplishment is acquired except by practice and by persistent exercise according to the rules laid down by the theory of the art. It has been observed that most errors in writing come from faulty speech. Hence if the teacher does not improve by oral composition the daily speech of her pupils in order to train them to form the habit of correct speech, her efforts to improve their English will largely be in vain.

CREATING AN INTEREST IN LITERATURE

Our young people devour the sporting page of the newspaper and delight most in its comic supplement. What efforts will be needed ere they learn to appreciate the masterpieces of literature! For the purpose of correcting their taste it might be well to select a classic that is not too far removed from the healthy interest of the normal boy. Discover the lad who has

come to like the book; let him write an essay of appreciation, and invite the class, to whom the subject has been previously communicated, to discover for themselves beauties of the book, or even its defects, not noticed by the writer of the essay. We shall be astonished at the ability displayed in seeing things of beauty. We should continue in this direction, always guiding and directing the reading of our pupils along the best lines, and teaching them by this process to choose their books by the canons of a refined taste and thereby form the habit of reading wisely. The leaflet published by the Loyola University Press, *Report on Home Reading*, will prove helpful to the pupils in writing these essays on books they have read.

The idea that the study of literature consists in reading around the great classics is to-day discarded. The chief function of the study of literature is to have the pupils enjoy to their hearts' content the beauties of the world's great books. Instead of cramming down our pupils' throats the text-book of the history of literature, it will be more educative to have them discover, upon their own initiative, the facts in Longfellow's life that account for his choice of so many

Catholic subjects. If we give our pupils the opportunity to communicate to the class their various discoveries, we shall have them do it so successfully as to stimulate all the others to read and enjoy the books that reveal such live facts.

These illustrations, while confined to language and literature teaching, will suggest to the teacher how she may employ the matter of motivation for enlivening all the subjects of the curriculum.

CHAPTER VIII

EMULATION AS AN EDUCATIONAL MOTIVE

*No real work is done in this life except
by humble and lowly men.*

—CANON SHEEHAN.

IN THE preceding chapter the reader may have noted that the methods suggested allow much room for the pupils' emulation. This is contrary to the doctrine of certain modern educationists who would eliminate emulation altogether from the schoolroom. It is true that ancient educationists exaggerated the value of emulation as an educational motive. Thus, Quintilian thought it ideal in a student to weep with vexation over a rival's success. Yet, a moderate use of the motive has been the practice of many most excellent teachers. For example, the Jesuits in their *Ratio Studiorum* advise the teacher to have contests for the purpose of fostering emulation.

MAY THE TEACHER ENCOURAGE EMULATION?

Each student, so we read, may have his rival. The teacher questions A, while B, the rival of A, is on the alert to correct his rival. Or the boys question each other mutually, while the teacher merely presides to see that all goes on fairly. The whole class may also be divided into two sides, which are frequently called camps or armies, or baseball teams. The students of one team question some of the rival team, and *vice versa*. The captains of the two teams keep the record of the points gained, that is, of the corrections made, by their respective side. The captains ought to be pupils distinguished for talent, industry, and good character. Different classes may also challenge each other for an extraordinary contest, to which other classes may be invited as witnesses.

Emulation is, indeed, a species of the ambition that no teacher should ignore. She may say with a distinguished American writer:

It is right for you to be ambitious, my son. I would not have you otherwise. Without a strong desire to reach some height that in the distance lifts above the level of the present, a man becomes a laggard on the highway of life—a mere loafer by the

wayside, slothful, indolent—slipping easily, as the years go by, into the most despicable of places—the place of the human parasite that, contributing nothing to the wealth of the race, feeds upon the strength of the multitude of toilers who pass him by. But ambition, my boy, is like to all the other gifts that lead men God-ward. It must be a noble ambition, nobly controlled. A mere striving for place and power, without a saving sense of the responsibility conferred by that place and power, is ignoble. Such an ambition, I know, as you will some day come to understand, is not a blessing, but a curse. It is the curse from which our age is suffering sorely; and which, if it be not lifted, will continue to vitiate the strength, and poison the life, of the race.

Yes, ambition has its dangers, for though its fingers may be stretched toward heaven, its one heel is nailed in hell. It may lead to that intellectual pride which is a sin most abhorrent to the angels, though surely at times they must laugh over its manifestations. St. Catherine of Genoa warns us that as he who gazes too much upon the sun's orb makes himself blind, so does pride blind many who want to know too much. This danger might be all the greater in the present age when "brains count."

THE DANGER OF PRIDE

Yet it is half-knowledge that is most liable to lead to pride. It was at the Sisters College

in Washington, on June 4, 1916, that Cardinal Bonzano said in a public address: "Some fear that sending the Sisters here will make them proud. I do not think so, and I have pondered much over this question. In much knowledge is much humility, because with the acquisition of knowledge comes the realization of the smallness of our minds, and the vastness of the world of science, natural and supernatural."

The most learned men in the history of the world have been remarkable for their humility. Sir Isaac Newton confessed a few days before his death: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."

A very learned man when preaching on humility said: "If you want an incentive to the practice of the virtue of humility go into a library and think of the wealth of learning on its shelves. Then think of the men who put it into those books. Then think of how few of

these men you really know. Finally, think how few there are who know the books, and how few of the writers are even remembered in connection with what they wrote. After that you will not be so proud of yourself."

Hence the teacher need have little fear lest by stimulating the ambition of her pupils to acquire solid knowledge, she might be exposing them to the temptations of pride. Yet, the teacher should not regard emulation as the chief motive in education, but should lead her pupils from it to higher and purer aims. Dr. Otto Willmann may have been unduly influenced by Herbart in depreciating emulation as an educational motive, yet his arguments in the matter are well worth considering, as they will probably prevent the teacher from overestimating this motive.

In his *Science of Education* Dr. Willmann contends that if you make emulation the chief motive in education, the pupils will never conceive a direct interest in their studies, and the disinterested devotion to a subject will either not be learned or will be unlearned. The external is thus made of chief moment instead of the internal, the work accomplished will receive

more consideration than the will and intention. The individual will be measured, not by his own standard, but by the standard established by the work of others. He who is quick and clever, will be considered superior to him who is, indeed, more efficient, but slower in his work or less dexterous in the use of a given opportunity. The successful pupil will be filled with pride and conceit, while the pupil who failed will grow jealous or discouraged—perhaps for life.

There can be no doubt that the teacher must individualize in order to bring out the individual powers and to develop the faculties of the different minds; and she must individualize especially in evaluating the work and progress of her pupils. The objective standard (least of all, if established by the work of a fellow pupil) will not suffice, but must be complemented by the subjective and moral standard: the teacher must examine how much progress in the moral and intellectual development of the individual any work accomplished represents. It is here especially that the teacher must stress high aims and moral purposes. The emulation of the pupils must be divested of its odious element of egoism. The young people must be guided,

as Plato says, not by the hard, iron rule of cupidity, by the holy, golden law of moral insight. The teacher must impress upon their minds St. Paul's conception of honor: "Let everyone prove his own work, and so he shall have glory in himself only, and not in another."

Dr. Willmann admits that it is comparatively easy to arouse the pupils' ambition. In their eyes, school honors are more concrete than any future usefulness of the knowledge to be acquired. They will readily appreciate the honor of the first place in their class, or of a high mark in their oral or written task: it is something whose value is seen in the present and not merely to be hoped for in the distant future. In this matter they may even be encouraged by their teacher, for there is no school teacher but is tempted to appeal to the ambition of her pupils, because for arousing their best energies this method is more refined than corporal punishment and superior, too, in its results. The rod will, at best, prove only a cure for sloth, but not a stimulus for enthusiasm.

THE MORAL VIEWPOINT

However, from the moral viewpoint it is superficial to measure the efficiency of any pupil

by his superiority over his classmates, and to measure his application by his success in outstripping his fellows. True, the naturalism of ancient ethics never went beyond this view, and the extensive study of the ancient classics has somewhat infected our modern teachers with a false evaluation of honor. Moreover, many educationists—and not only such as are admirers of ancient education, but also certain educational leaders of the Enlightenment—approve of emulation in the classroom. Locke, for instance, considers emulation “the great secret” of education, and Lessing describes the “thirst for honor and the craving for the novel” as the “motives that urge man to arrive through his own thinking at truth.”

In another place Dr. Willmann is even more emphatic in his attack on these views. He declares that the lowest and most harmful of all evaluations of education is to evaluate it solely as a means for obtaining the rewards that are meted out in school: marks, premiums, distinctions, good reports. This low view kills the direct interest and is incompatible with any proper conception of education. Its baneful

effects are most noticeable in the spirit of instruction, because it fosters vile motives. When using the competitive system, the teacher should remember that she is using poison. Poison, if taken rarely and judiciously, may be medicine; but taken daily, it will destroy the most robust constitution. If the pupil is in all his studies haunted by marks, reports, prizes, the poison has already entered his system. But what of that class where half the pupils have made charts for themselves to record scrupulously the points scored by each and every pupil for each and every bit of work performed? In such a field the weeds are consuming all the nourishment of the soil, and the seed of teaching cannot germinate there. It were better to have no evaluation whatsoever of education than such a false one. In such a school, if anywhere, there is assuredly need of imbuing both teachers and pupils with the moral conception of education.

This moral conception of education has been well expressed in the text from St. Bernard quoted by Pope Pius XI in his apostolic letter of March 19, 1924: "There are those who wish to know for the sole purpose of knowing, and they are merely curious; there are others who

wish to know so that they might sell their knowledge—for example, for money, for honors—and they are miserly; but there are some who seek knowledge to edify, and they are charitable; again, there are some who seek knowledge to be edified, and they are prudent.”

But to inculcate so lofty a conception of education the teacher must have recourse to more than natural means. She may therefore make her own the principle of St. Ignatius, that studying done out of a pure intention is real service of God and most pleasing to the Lord. And in regard to such studying she must insist, again with St. Ignatius, that the pupils should work as though all depended on themselves, and to pray as though all depended on God.

CHAPTER IX

THE LESSON OF WORK

The motto marked upon our foreheads, written upon our doorposts, channeled in the earth, and wafted upon the waves is and must be: "Labor is honorable and idleness dishonorable."

—THOMAS CARLYLE.

CARDINAL MERCIER attributes his singular attainments in ecclesiastical administration to the fact that his early teachers made him *obey, work, and dare*. There we have the conditions necessary not only for school discipline but for perfect education for life. One of the chief objects of education is to train the child to love work. The child must work because it is the will of God, and must do that work for which God has called him, and for which He has given the ability needed. It is a mistake to convert the schoolroom into a playroom as though all school work could be reduced to play. Life is not play work, and neither is virtue play work. It is just as wrong

to convert all the children's games into work as it is to reduce all their work to play.

THE HABIT OF INDUSTRY

All our pupils will have in their later life an abundance of work to do, and they should acquire during their schooldays the habit that will make them enjoy hard efforts. *Labor ipse voluptas* is but an adaptation of Menander's famous verse, "Only strenuous labor begets abiding happiness." The habit of industry is often the result of natural disposition; a certain toxin in the blood makes rest difficult. But it is also the effect of training. While the habit of industry directs the instincts and talents of the boy, his time is always employed in activities of practical usefulness. He should be taught to use his talents and tastes in his recreations as well as in his studies.

Real success is won by hard, honest, persistent toil. Unless our young people get accustomed to that in school, they will have a very hard time getting accustomed to it outside. Let the teacher, then, make her pupils realize that labor is man's portion on earth. "Man is born to labor," says Eliphaz to Job.¹ "And I have

¹ (v, 7.)

found," observes the Preacher², "that nothing is better than for a man to rejoice in his work, and that this is his portion."

One of the chief troubles in modern life is that men and women have lost so much of their old pride and pleasure in work. It has been said that the hard-working student is out of fashion. Yet our young people are none the less eager to succeed. A group of students asked Caruso the way to success. His answer was characteristic of the man: "Tell them they must be willing to work, to wait, and to sacrifice." It is an excellent formula. The hand-fed, coddled generation of to-day needs it badly. Only the dullards believe that "things just happen," and only the sluggards dream that success is mainly a matter of luck or chance. If one truth is clear in this groping world it is that temples do not build themselves, that skill does not come unbidden, and that success is not a gift but an achievement secured only by hard work.

THE CONDITION OF SUCCESS

Luck is a myth, chance plays no part in success. Whoever looks on a leader with envy

² Eccles. III, 22.

merely looks at him with ignorance. For every man who attains supremacy of any kind has done something to earn it. Paderewski was born musical—yet so were thousands of others. What made Paderewski the world's greatest pianist was the habit he had of playing a note or phrase until he got it right—often three hundred times at a stretch. Edison was born with a gift for mechanics; but his matchless wizardry is only his capacity for work; he can go for weeks on half the food and sleep that his helpers demand. Beethoven, meeting deafness, went on writing music in his mind. Milton, stricken with blindness, learned to see with his soul. All these men did things, either using a good heritage or overcoming a poor one, to an extent beyond the zeal or the courage of the many. Each thought, each act, each word of our life becomes a mosaic in the mansion of our destiny. Thus we decree our fate to ourselves.

He who shuns unusual efforts will never accomplish unusual results. There is really not much fun in doing things that are easy. The real sport is in doing the things that are hard. That is a game worth playing. Nor is there need of extraordinary ability for playing that game.

With ordinary talent and extraordinary perseverance all things are attainable. It has been rightly said that true inspiration is only mental perspiration, or put slightly differently, genius is one per cent. inspiration and ninety-nine per cent. hard work. Lowell tells us that the wise gods have put difficulty between man and everything that is worth having.

But it is the very difficulty that would seem to stimulate the man made of the right stuff. He says with Robert E. Peary, the discoverer of the North Pole, *Inveniam viam aut faciam*—"I shall find a way or make one"—and goes forth intrepidly to his task and work. The powers of endurance displayed by some men are an inspiration. In a passage memorable for its beauty and pathos and truth, Stevenson gives the tale of how he worked:

For fourteen years I have not had a day's real health; I have wakened sick and gone to bed weary; and I have done my work unflinchingly. I have written in bed, and written out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam for weakness; and for so long, it seems to me that I have won my wager and recovered my glove. I am better now; have been, rightly speaking, since first I came to the Pacific;

and still, few are the days when I am not in some physical distress. And the battle goes on—ill or well, it is a trifle; so as it goes. I was made for a contest, and the Powers have so willed that my battlefield should be this dingy, inglorious one of the bed and the physic bottle. At least I have not failed, but I would have preferred a place of trumpetings, and the open air over my head.

Many another of the world's great writers could tell a similar story of work done amid great sufferings. Some of the world's most valued literary productions have been accomplished by their authors under circumstances of pain and hardship almost incredible. John Richard Green did his work in the midst of a hard battle against disease and pain. In 1869, when he was finally prostrated by the disease that had taken hold many years before, the doctors gave him no hope of living more than six months longer. Nevertheless, Green set about the task of writing his *Short History of the English People*, a task that he triumphantly carried to conclusion, notwithstanding racking pains.

We are assured on excellent authority that Elizabeth Barrett Browning wrote the greater part of her poems confined to a darkened room,

to which, by reason of her infirmities, only her own family and most intimate friends could be admitted, while she was in great weakness and almost continuous pain.

To the list of literary heroes must be added the name of Scott. Sir Walter's manly fight against failing health and financial misfortune, during the closing years of his life, is too well known to need more than passing mention. When the commercial reverses came that left him staggering under a huge burden of debt, he, shattered in health, laboriously set to work "with wearied eyes and worn brain" to recoup. Painfully he toiled, sometimes as many as fourteen hours a day, until the end came; but nevertheless he succeeded in meeting every penny due by reason of the huge indebtedness forced upon him.

During a large part of the forty years that Francis Parkman spent on his history, he was ill, suffering and threatened with blindness. All his documents had to be read to him. As he listened he made notes, which were read to him in turn, and from which he dictated his absorbing story of France and England in the New World—blazing, as it were, a straight road

through a veritable wilderness of facts. At times, so severe was his illness, he was allowed only five minutes for work each day; but still he worked, and discovered that by using one minute and resting the next he could prolong the five to ten, and then the ten to twenty. During all these weary years Parkman's iron will kept not only his work, but himself and his quivering nerves under perfect control.

Sabin W. Wood says of one of her novels: "It was dictated to a stenographer while I was sitting bolstered up on a bed in the dark, with pain almost extinguishing the memory of the previous day's dictation. It was revised in about the same way, by the aid of a friend, and wrapped up and sent to a publisher without my ever having read a chapter of it . . . It served its purpose by fostering hope until the threat of blindness which hung over me was removed."

If it is true that it takes more courage to endure than to act, then the palm must be awarded to these writers who did both, for they worked and suffered. The teacher may therefore propose them as examples to the children to inspire them to make a brave beginning of

their lifework. It is the first step that counts. A work begun is half done. Still the teacher should not demand too much of the children in the beginning. No great thing is created suddenly. It is well for one not to try to do too much each day. To do what one can do with some honest effort, and to let the rest go without qualms or misgivings of any kind, will brighten many days in many lives. Nor should the teacher be over-solicitous about the final results. Half our difficulty in doing anything worthy of our high calling is the shrinking anticipation of its possible consequences.

The boys may be stimulated to make greater efforts by being told that one of the great differences between childhood and manhood is that we come to like our work more than our play. But the teacher should impress upon both the boys and girls that

If you'd succeed,
This adage mind:
First find your work;
Then work your find.

IDEALIZED WORK

Our pupils are largely governed by visions and ideals, and the duty of work should be pre-

sented to them in its idealistic aspects. What Carlyle has written in this connection is really a noble hymn on the dignity of work:

There is a perennial nobleness, and even sacredness in work. Were he ever so benighted, or forgetful of his high calling, there is always hope in a man that actually and earnestly works; in idleness alone there is perpetual despair. Consider how, even in the meanest sort of labor, the whole soul of a man is composed into real harmony. He bends himself with free valor against his task; and doubt, desire, sorrow, remorse, indignation, despair itself, shrink murmuring far off in their caves. The glow of labor in him is a purifying fire, wherein all poison is burnt up; and of smoke itself, there is made a bright and blessed flame.

Blessed is he who has found his work; let him ask no other blessedness; he has a life purpose. Labor is life. From the heart of the worker rises the celestial force, breathed into him by Almighty God, awakening him to all nobleness, to all knowledge. Hast thou valued patience, courage, openness to light, or readiness to own thy mistakes? In wrestling with the dim brute powers of fact, thou wilt continually learn. For every noble work the possibilities are diffused through immensity, undiscoverable, except to faith. Man, son of heaven! is there not in thine inmost heart a spirit of active method, giving thee no rest till thou unfold it? Complain not. Look up, wearied brother. See thy fellow-workmen surviving through eternity, the sacred band of immortals.

The story of the three stone-cutters leaves nothing of wisdom to be said. They were working on a stone. A stranger asked the first what he was doing. "I'm working for \$7.50 a day," he replied. "And you?" the stranger asked the second. "I'm cutting this stone," growled the laborer. When the question was put to the third stone-cutter, he answered, "I'm building a cathedral."

The Rev. Charles F. Connor, S.J., applied the principle underlying this story, when he suggested that we appeal to our boys on the following grounds: "A duty is to be done because it is a duty whether we like it or not; whether the order is to study algebra or keep a trench; whether we are commanded to write an English composition or charge the enemy's lines. They must be made to see that it is the sign of a yellow streak to desert one's post whether that post is a writing desk in Pittsburgh or a dug-out in Flanders."

There is a wise saying that nine-tenths of the noble work done in the world is drudgery, which is often misused as if it meant that nine-tenths of the drudgery done in the world is noble work. Yet given the proper motive, the latter statement

would represent the truth. But it is vain to hope that we shall ever realize the ideal:

When no one shall work for money
And no one shall work for fame,
But each for the joy of the working.

Yet the teacher may even on moral grounds encourage her pupils to delight in work, for being forced to work and forced to do their best will beget in the young people temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues that the idle never know. Devotion to study will make them independent of men and fortune, and give them a feeling of moderate self-sufficiency. The studious man never feels less alone than when alone. If busy enough with books, the young people will be like the sage that said he hadn't time to worry. In the daytime he was too busy, and at night he was too tired. It may not be possible for them to establish it as a rule of their life to make business a pleasure, and their pleasure a business. Yet with a love for work, they will experience the truth of Shakespeare's line:

To business that we love, we rise betime—
And go to it with delight.

And by and by they may realize Carlyle's wish in this regard: "Give us, oh, give us the man who sings at his work! He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation in its power of endurance. Efforts, to be permanently useful, must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright."

THE BLESSINGS OF WORK

If the children learn the secret of imbuing their work with this spirit of joy, they may hope to convert all the workdays of their life into one joyous feast. And this may be true no matter how lowly their calling will turn out to be. It is not cant to say that the happy life is the creative life, and that the sense of creation may be had in the domestic arts as in the fine arts, in the work of a cook as in the work of a statesman, in teaching, or cleaning windows, or bringing up a family, or driving a motor-car,

or doing almost any kind of work that is not absolutely mechanical. Without this creative pleasure in work, we doubt if there is any lasting happiness to be had by human beings. The great problem of society is the problem, not only of providing work, but of getting people to enjoy it. But to enjoy their work, they must be trained in their childhood and youth to do whatever they do with their whole heart and soul.

Work was the joy of Cardinal Manning's heart. At work he was never alone, and never felt the loneliness of life. The joy and excitement of work fed the fires which toward the end of his life burnt low in body and mind. This joy, more than food, kept him alive. It was a balm to his spirit, a consolation, which no friends could give, to his heart. The case of Cardinal Manning, who was very active even after he passed his eightieth year, would seem to prove that hard work is conducive not only to happiness but also to long life. But his case is not at all singular.

The Greek tragedians, Aeschylus, Sophocles, and Euripedes, continued to write with undiminished vigor and effectiveness till past three score and ten; and Sophocles was more than

eighty when he produced *Oedipus Coloneus*. Plato taught in his famous academy until his death at eighty; and Thucydides, dying at seventy-five, left the history of the Peloponnesian Wars unfinished. Socrates began studying music when he was about eighty years of age. In modern times the examples are still more numerous. Goethe finished *Faust* on the eve of his eighty-third birthday. Titian painted his famous "Battle of Lepanto" when he was ninety-eight. Alexander von Humboldt completed his *Cosmos* at eighty-eight. At the same age Commodore Vanderbilt was the most active railroad man of his day. Newton, Voltaire, Herbert Spencer, Talleyrand, Jefferson, Gladstone, Bismarck, Tennyson, Mommsen, Willmann, Pius IX, Leo XIII, Newman, Manning—all these and hundreds of their contemporaries were very active after passing the fourscore mark. The secret of attaining to old age, some one has said, is work, work, work. Many of these men certainly were among the world's greatest workers.

We are therefore justified in saying: Keep working, for the man who retires early is usually the man who dies early, at least inasfar as his soul is concerned. Show me the man who has

ceased to struggle, and you show me the man whose soul is dead. The work with books is particularly conducive to a vigorous intellectual life. John Lancaster Spalding illustrated in his own life the truth of his statement in this regard: "The more we learn to live in the serene air of delightful studies the longer do we retain the freshness and charm of youth." Work in general is the best medicine for many bodily ills and for nearly all mental troubles.

ARE OUR PUPILS OVERWORKED?

Yet we are not unaware that some teachers and many more fond mothers believe that study is a dangerous thing for a growing boy, that persistent brain-work should be allowed him only under the most careful conditions, and taken away from him on the least excuse. But to allay these fears we shall quote the judgment of Dr. Charles L. Dana, of the Cornell Medical School, who made a thorough investigation of the consequences of fatigue in school children. We quote from *America*³: "Mental work is not only healthful for a growing child, but it is absolutely beneficial. There is nothing so im-

³ Vol. XII, p. 101.

portant for him as to be impelled to do hard work, and to finish thoroughly a given task. If he works with the idea that the minute the sensation of ennui comes upon him, he should stop, his work will never be thorough or effective."

Obliging members of the medical fraternity, Dr. Dana finds, have done their share in spreading the delusion that school children are generally overworked: "Teachers have told me that their desks were loaded with doctors' certificates, advising this or that pupil to have a rest, or to be excused from a study that he did not like." Without doubt, serious harm both to mind and body may be the results of methods that are too exacting, but the effects of an unwise indulgence are far more disastrous. It is better that a child should suffer now and then from "brain fatigue" than that he should never be trained to use his brain at all. Dr. Dana asserts that in his practice extending over thirty years, he has met with but one case of breakdown from what was said to be over-study, and that in this case, the youth was restored to health by providing him with a pair of spectacles. The same writer declares that the children in Germany, France, and England work much harder at their books than

do the children in this country, yet with no harm to their health. The only result of this intensive training is that by the time the American boy is eighteen or nineteen years old, he is at the very least, two years behind the German, French, or English boy.

Hence the teacher need have no fear about urging her pupils to follow Roosevelt's advice: "Hit the line hard; don't foul and shirk, but hit the line hard"; or to heed the same great American's word about the strenuous life: "I wish to preach, not the doctrine of ignoble ease, but the doctrine of the strenuous life, the life of toil and effort, or labor and strife; to preach that highest form of success which comes, not to the man who desires mere easy peace, but to the man who does not shrink from danger, from hardships, or from bitter toil, and who out of these wins the splendid ultimate triumph."

Our young people should, indeed, realize that in this land of opportunity there is always room at the top; but that the only elevator thither is toil and effort. The good things come only to those who hustle while they wait. Life is not a sprint, but a Marathon. The prizes come only to those who combine with their opportunities a

power to keep everlastingly at it, or as Savonarola puts it, "Hold on, hold fast, hold out; patience is genius."

The time of their schooling should be for our pupils "but the time to go a-fishing in." They should make haste to live and to consider each day a new life. They might make their own the motto of Ruskin—*To-day*—and then write it on their hearts that every day is the best day of the year. A minute saved is a minute gained. "Thrift of time," says Gladstone, "will repay you in after-life with a usury of profit beyond your most sanguine dreams, and the waste of it would make you dwindle, all alike in intellectual and moral stature, beyond your darkest reckonings." Father Ryan, the poet-priest, confessed: "Better a day of strife than a century of sleep." The pithy inscription found on an old key, "If I rest I rust," contains a forcible truth when referred to human action. Beware of the canker of rust. The idle man kills time, and time kills the idle man.

Let the teacher therefore spare no pains in habituating her pupils to hard work, and she will thus fit them for whatever kind of labor the Lord will apportion to them in their later

life. She should teach them the dignity of all labor in the spirit of Ruskin's statement: "There must be work done by the hands or none of us would live, and work done by the brains or the life would not be worth having, and the same men cannot do both."

CHAPTER X

MAKING A VIRTUE OF NECESSITY

Conversation is the laboratory and workshop of the student.—EMERSON.

TEACHERS of primary grades frequently complain that the talkativeness of children is their greatest obstacle to the maintenance of discipline. But they make a mistake if they attempt to destroy what is a wholesome instinct instead of utilizing it for the purposes of the school. How the school should avail itself of the instinct has been well shown by Flora Elmer in a prize essay published in *Successful Teaching*.¹

THE TALKATIVENESS OF CHILDREN

Children from American homes, if not of a timid nature, have considerable ability in the line of conversation when they enter school. But most of the pupils in our large cities are of

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foreign parentage, and with them work in language must necessarily proceed very slowly.

I recently saw a bright young teacher tell a long story to an infant class. She related her story charmingly, holding the little ones spell-bound. But, alas! when she called for repetitions, or rather reproductions, none were forthcoming. I myself could not have repeated the story as interestingly as she had told it, and the little cherubs about us, no doubt, realized their lack in the power of expression. Finally, after much coaxing, one fair-haired maiden volunteered to reproduce the story, and succeeded admirably. "That is the way," said the teacher, turning to me. "Ada, or John, and possibly Harold, will tell a story for me, but I cannot get the rest to talk. They will not even try."

I have gone through the same discouragement, always hoping that by and by more would attempt to imitate Ada and John. This does happen sometimes, but experience has taught me that all must have something to say in the language lesson. The work must be planned to benefit the majority. "From the simple to the complex," is a vital principle in all pedagogy.

Therefore, proceed slowly, step by step. Begin a lesson thus:

“To-day, children, I want each one of you to tell me something about your baby at home, something interesting, something that I would like to know and you want to tell.” Quickly will come responses:

Edith: “Our baby can walk.”

Teresa: “Our baby can laugh.”

Francis: “Our baby has blue eyes.”

Charles: “Our baby has got two legs.” Again:

Charles: “Our baby has two legs.”

Mary: “Our baby sleeps all the time.”

Every child will respond, if only to say: “We have no baby at our home.” On the following days talk about papa, mamma, school, home, etc. Every child begins his sentence with “Our house,” which soon becomes monotonous. Hence I suggest: “Let me see how many of you can tell me something about your home and not begin with ‘Our house’.” Now come sentences like:

“The roof of our house is made of shingles.”

“The street car passes our house.”

“We live in a two-story house.”

Before taking the regular reading lesson, we always read the picture. It tells us so much if we but stop to look.

Picture stories furnish excellent opportunities. Give the boy in the picture a name. Also name the dog. Now let John tell a story about the child and dog. Irma may then give her version. This brings the imagination into play, tests the child's handling of words, but makes no tax on his memory.

During these early lessons I would entertain the children with stories, but as yet I would require no reproductions. They will come in due time, but will be very short for many weeks. In order to be able to reproduce a story, the pupils must have no difficulty in grasping the thought and the incidents in the narrative must be of such a nature, that one step suggests the following.

Do not correct mistakes in these first steps. Lead the child to speak up lively, and do not hamper him in any way. Later begin by calling attention to just *one* mistake. If *one* mistake is pointed out, it will probably make some impression on him, if two or three are corrected,

the pupil becomes disgusted and will pay no attention to any.

After considerable facility in reading has been attained, pupils should reproduce many paragraphs that they read silently. Sometimes let the paragraphs be read orally, but as many synonyms inserted as possible. Sometimes change the noun from singular to plural—verbs and pronouns correspondingly. Again change the name “Frank” to “Ella,” then change the gender of all the pronouns.

Do not interfere with a narrative because some minor detail has been omitted; be content if the general thread of the story is continuous.

By the time the children have reached the fifth grade, expect a great deal of topical work in geography and grammar. It will be exceedingly difficult at the outset, but step by step you will eventually succeed. It has been my experience when teaching a fifth-grade geography, that the first attempts at description were more than disastrous.

CONNECTED DISCOURSE

After we have finished our study of the Amazon River, I expect a child to tell a great

deal about it. Perhaps the first pupil called upon may arise and say: "The Amazon River rises in the Andes, flows east, and empties into the Atlantic Ocean." Then he may hesitate, look about and expect me to ask some ten or twelve questions before I can pump everything out of him that he knows about the Amazon. Which latter action we are prone to call leading out a child. This is very good at times, but is much overdone by inexperienced teachers. The time comes when every child must be able to stand on his own feet and tell what he knows. I often make this remark: "Who can talk for five minutes on the Amazon River?" Perhaps the first effort will give me a one-minute recitation, and the next two, which will generally satisfy me. It isn't, you will understand, the time he speaks, but the fact that he has learned to tell what is in his mind—unburdened his soul—and poured out all he knows on the subject under consideration. At all times insist on complete sentences, whether the lesson be language, writing, arithmetic, or singing. Thus, language is correlated with the other subjects in the curriculum.

In grammar, after the subject of nouns has

been taught, I expect a child to begin a recitation on nouns thus:

“A noun is a name, as: boy, John, desk, river, book. All nouns are divided into two classes: common and proper. A common noun is a name given to a class of objects, as: book, chair, boy, dog, table. A proper noun is a special name given to a person, place, or thing, as: John, Clara, Missouri River, Wisconsin, Christianity. Every proper noun must begin with a capital letter. Nouns are also divided into the two classes called singular and plural. A singular noun—” at this point I would call upon another pupil to continue.

After a little practice of this kind the children become independent and interesting speakers. They daily gain confidence in themselves. If the exercise is found difficult at the beginning, do not grow discouraged; remember, my first answer to the topic: “Surface of Mexico,” generally brings this remark: “The surface of Mexico is rocky.” It is not a simple matter to describe intelligently so large a portion of land.

When the children have a good vocabulary at their command, call attention to the fact that the repetition of the same word makes conversa-

tion monotonous. Show the children how to avoid using "said he" too frequently, by saying: "replied the lad," "was the father's remark," "said the boy thoughtfully," or the like. Forbid the use of "and then," "after that," etc.

Occasionally have an informal chat with the children. "Who has something he would like to tell us?" This question brings forth many spontaneous remarks that will help the teacher get in close touch with her little charges.

Our most fascinating speakers are not always those who cling rigidly to form. Grammar is the least necessary of the three essentials to good conversation. These three essentials are: Thoughts, Words, Grammar.

Let it be our aim in the language lesson, therefore, to implant ideas, arouse thoughts; these to be clothed in a vocabulary of choice words pleasingly uttered with an originality of style, simple, forceful, and irresistibly charming.

CHAPTER XI

JUSTICE AND FAIRNESS

Justice is that virtue of the soul which is distributive according to desert.

—ARISTOTLE.

UR pupils have a fine sense of justice and fairness, and therefore feel a strong aversion against the partial or unfair teacher. The teacher should consequently be on her guard lest she be deceived by 'mere externals. She cannot look into the heart of a pupil if the child will not open his heart to her, and hence she may often, against her own intention, misjudge a pupil unfairly. Justice in a teacher does not mean that she must treat all pupils alike.

THE CHILD'S SENSE OF JUSTICE

On the contrary, she must adapt herself to the individuality of each pupil. This is a requirement that cannot be emphasized too strongly. The teacher must come down to the

ways and to the understanding of children; the boy she must treat according to his nature, and her treatment of the girl must be adapted to the girl. She must study the character, the likes and dislikes of each individual child. She must be interested in all that interests her little charges. She must sorrow and rejoice with them. She will find it helpful in her work if she can join in the games of the little ones, and make merry with the young folk. The playground offers her a better opportunity than the schoolroom for studying the individuality of a pupil.

Yet, despite all her best efforts, the teacher will experience much difficulty in treating each child according to his age, and his degree of intellectual and moral development. But as the physician, when prescribing medicine, must first examine the individual patients, since he cannot prescribe the same treatment for twenty sick, so the teacher, too, to obtain the best results, must study each individual child, and treat him accordingly.

One would think that in case that two pupils do the very same thing, the teacher might be justified in passing the same judgment upon both.

Yet this is not always the proper course: *Si duo faciunt idem, non est idem*.—"Though two do the same thing, there may still be a great difference in their respective actions." The age, motives, home training, and character of the respective children may call for entirely different appraisals of the very same actions, and the teacher must weigh all these matters duly and fairly before passing upon a pupil.

But a difference in treating pupils may sometimes require a word of explanation on the part of the teacher lest her pupils misinterpret her action. Fairness to a new class of pupils also demands that we base our judgments on our own findings instead of taking for granted all that their former teachers might say about them. A pupil with a bad reputation coming to a teacher may take heart again if he finds that his new teacher is giving him an opportunity to start anew with all old scores wiped off his slate. A similar consideration should impel the teacher never to carry a grudge against a pupil for some past offense. The man who carries a grudge little realizes that he is carrying the instrument to wound and lacerate himself; that he himself suffers the damage he intended for another.

DANGERS OF PARTIALITY

But, again, in forgetting old scores the teacher must avoid partiality, and be strictly fair and just to all. The Rev. Robert Schwickerath, S.J., has treated this subject well in his book *Jesuit Education*. He proves that the teacher accused of favoritism is much hindered in her work. Her kindly words of advice fall on deaf ears, and her efforts for her class are viewed with coldness and distrust.

It is a wise old rule that the teacher is not to be more familiar with one pupil than with the rest. Although mischievous tongues of jealous pupils will never cease to impute faults which have no objective reality, still a strict observance of this rule will safeguard the reputation of the teacher in a matter which vitally affects the discharge of her duties. A uniform spirit of kindness and charity should be manifested toward all, poor or rich, dull or gifted, uncouth or polite, homely or attractive. No dislike should be shown to any pupil, no matter how great the natural aversion that one may feel against him. The teacher need not be alarmed if she feels sympathy with one pupil and aversion against

another. This is but natural and the feeling is no fault. But it is evidently a fault when the teacher is so weak as to show openly her sympathy or aversion.

The all-embracing charity of Our Lord should be before the eyes of the teacher, and she should strive to be "all things to all." She must not forget that in every pupil there is something good—a good side from which he may be approached. And it happens not infrequently that in the poor workingman's son, diffident, shy, and ungainly as the boy may be, there is a nobler soul, greater talent, more prospect of great work in the future, than in the much more refined, courteous, and winning boy of wealthy parents. To neglect the poor and ungainly lad would be not only unjust and cruel, but also directly opposed to the spirit of Christ, who certainly despised no one, but worked hardest among the poor.

We must touch on another danger frequently connected with undue familiarity with some pupils. The teacher may be inclined to speak more confidentially to them about other pupils. She may rest assured that her remarks will be reported, most likely in a distorted form, to

those she has criticized. Hence her course of action may destroy the good spirit among her pupils, cause bitterness, ill-feeling, and even conspiracies, and she may nevertheless never suspect that her partiality and misplaced confidence are responsible for all the trouble.

Undue familiarity and partiality are also very harmful to the pupil himself who is thus singled out from the rest. If special affection is shown to one, if his failings are tolerated more than those of the rest, if he is not reproved when he deserves it, if he is praised when he hardly merits it, then there is an opening for jealousy: the "pet" of the class will receive all sorts of names, as little flattering to him as to the teacher, and his position among his fellows may become very unpleasant. The teacher's unreasonable partiality has compromised him and has placed a barrier between him and his classmates.

A still more serious consequence is usually connected with such partiality: the real education of the favorite is neglected. What training of character can be expected if his whims are indulged, if his failings are not corrected, if he is flattered and coddled, in short, if he is spoiled? Besides, such partiality invariably

breeds vanity, conceit, and stubbornness. The teacher's favorite is soon aware of the preference shown to him. He feels that he can venture what his companions dare not do; that class rules, class silence, and the like are less severe for him than for the others. He will soon think himself a privileged being, superior to the rest. He will assume the air of authority over others, and will nourish pride in his heart. Yet this is not all. The next year the pupil may pass to a teacher who is different, who will not tolerate his caprices any more than those of others, and who will try to eradicate the evils that were allowed by her predecessor to strike root. But the spoiled child will probably resist strict treatment, will peevishly refuse to be corrected, and finally may commit serious breaches of discipline and obedience.

But the most serious danger is lest the affection (whether sentimental or sensual) of a partial teacher may go to such extremes as to recall the dreadful warning of Christ: "He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depths of the sea."

The reader may not infer from what has been said that a teacher is forbidden to take more interest in some than in others. On the contrary, she must do this especially in the case of those who require more attention, for instance, with those who are very timid, and particularly with those who are exposed to greater danger. Just as a mother watches more anxiously over a weak child, so must a good teacher look more particularly after those whose spiritual condition is more delicate. "Not the healthy ones need the physician, but the sick." Father Jouvancy rightly advises that "the teacher should speak in private more frequently with those who seem to be exposed to worse and more dangerous faults. If she captivates them by a wise and holy kindness, she attaches them not only to herself, but gains them for Christ."

CHAPTER XII

PATIENCE

*The most powerful is he who has himself
in his power.*—SENECA.

PATIENCE is indispensable for efficient teaching, and the most patient teachers are generally the most efficient. Only the best blades keep their temper. The development of our pupils is a slow process. It takes children twenty years to develop physically, and often much longer to develop mentally. Let us therefore not grow impatient if their progress seems at times like that of the snail. Prudence should let us realize that we are not expected to rear hothouse plants, but that we must allow the child's mind to develop in accordance with the laws of its nature. In a letter addressed to Jacobi, Goethe said very well: "I always expected the best things of your George, and always took it amiss that you were never satisfied with the boy. A leaf that will grow big, &

crumpled and wrinkled before it is fully developed, and it would be wrong to expect it to be from the very beginning as smooth as a willow-leaf."

FREQUENT CALLS FOR PATIENCE

Then, too, the very make-up of our classes calls for patience. Looking over our classes, we see pupils of all kinds—talented and dull, quick-witted and slow-witted, attentive and inattentive, docile and stubborn—and to deal properly with such heterogeneous elements requires patience indeed. Each and every one of these pupils should receive proper attention, and it would do untold harm to attend only to a part of the class and neglect the rest.

Again, the very circumstances of class-instruction calls for patience. The large number of children is liable to make both teacher and pupil nervous, and hence the need of patience. While facing the large number of pupils the teacher feels the heavy weight of many responsibilities, and always remains conscious that her progress must at best be slow because she must take due account of the weak scholars. She may have on her hands also a kind of guerilla warfare

because of the thoughtlessness and mischievousness of certain pupils. The pupils, too, are under a strain. They feel the strain of rivalry with their classmates, the tension of satisfying the sometimes exacting demands of the teacher, and suffer also from the many distractions occasioned by the presence of so many other children. The teacher must therefore realize that patience alone can prevent clashes and storms in the schoolroom.

Impatience and irritability are serious faults in a teacher. The irritable teacher is too severe in judging her pupils; she will accuse a mischievous boy of malice, and mere thoughtlessness she will call laziness. The pupil will naturally resent such unfair treatment, for he sees that his teacher is largely governed by her moods, and consequently will not give her his confidence. The whole class may come to share this view, and then the teacher has only herself to blame for the spirit of discontent that may nullify her hardest efforts. Hence the teacher should take precautions against irritability. To this end she should observe the elementary rules of health by allowing herself sufficient sleep and rest, by taking a proper amount of recreation

daily in the open air, and by cultivating a habit of calmness in manner and speech. When excited, the teacher should be particularly on her guard, and she will find it helpful to sit down, to speak slowly and in a low tone, and to postpone the reprimand or punishment at least for a few hours, if not for a few days.

PATIENCE IS STRENGTH

A sickly and nervous teacher may well despair of being patient in the schoolroom, and physical health is always a prerequisite for patience. Patience is not a sign of weakness, but of strength, both physical and moral, and requires unceasing self-control. But the ultimate basis of the teacher's patience is her love for her pupils, for, given this love, the teacher will understand that the source of most defects of our boys and girls is not indolence, malice, or stubbornness, but simply the child's inherent weakness. She will therefore love the children despite their faults, remembering that such affection is a test of true friendship, according to the definition that says: He is my friend who knows my faults and still gives me his love. Nay, she will give her pupils more than the love of friend-

ship, for she will cherish them as a mother cherishes her little ones, and will bear with their failings just as a mother is most affectionate toward the child that is most delicate and weak. And because of this love the teacher will not forget that she herself was once, in all probability, a thoughtless and mischievous girl, and this memory will make her more patient with the present generation of children. It takes a patient teacher to train children to be patient, and such training is no mean part of the teacher's task.

But how shall the teacher practice patience when her best efforts are misunderstood and when her reputation as a Christian teacher is being attacked? Supernatural and natural considerations may assist her, as they did Newman, to possess her soul in patience even under such trying circumstances. Newman wrote of himself: "It has only just now been brought home to me what hard and wrong things are said of me, by those who ought not . . . The wrong words said against me may tend seriously to involve the prospects of the school; and when I am fully embarked in the undertaking, and the inconvenience is felt, friends may be tempted

to say that I am bound, for the sake of the school, to answer them. I do not mean to do so:—first, because in the long run falsehood refutes itself; secondly, because to speak out would retort the blame on those who throw it, and who can bear it less easily than I; thirdly, because spiritual books tell us that, except when accused of unsoundness in faith (though this to be sure! may follow in time), it is best to let imputations rest on one's head, without shaking them off; and fourthly, because I am too proud and indolent to move even my finger in the matter."

The matter of the teacher's impatience and irritability shows that it would be a mistake to assume that only the pupils have defects. The teacher, too, may have serious defects, and even some of the pupils' defects can be traced back to the teacher's shortcomings. Among the most common defects of teachers are moodishness, partiality, harshness, and inconsistency. While most of these faults are traceable to defects in the teacher's character, there are others for which her defective pedagogy must be held responsible. To this latter class belong monotony in method, the habit of giving preachments in-

stead of real assistance, and the practice of routine work that ignores the pupil's environment at home, his degree of mental development, and possible ills of body and soul.

The obvious conclusion for the teacher is that she must not only make a thorough study of her own character and strive to remove certain defects that may interfere with efficient teaching, but she must also read up on pedagogy, attend pedagogical conferences, and seek counsel of successful teachers. The teacher may often ask herself seriously: Am I perhaps responsible for the defect of this pupil? Should I not have proceeded differently in the matter? In case of a flagrant mistake, especially if committed publicly, against a pupil, the teacher should not hesitate to make amends. By expressing regret and by making special efforts to treat the wronged pupil more fairly, she will not lose but gain in authority and respect with the whole class.

It has been said that a strong teacher may be aided in her work even by her oddities. Be that as it may, we must admit that there are some oddities in speech, gesture, or manner that expose the teacher to ridicule and that may there-

fore undo some of her efforts. Pupils have a keen eye for the weaknesses of their teachers, and it does not take them long to note ludicrous by-words, stereotyped remarks, odd mannerisms or other peculiarities of which the teacher herself may know nothing.

Hence the teacher should invite the criticisms of her fellow-teachers, since this is often the only way for her to discover her oddities. An oddity may prove a serious matter, for example, if the teacher is in love with just one method of teaching, and being convinced of its superlative excellence will cling to it despite the remonstrances of her Superior or her colleagues, totally oblivious of the fact that being a member of the faculty she has duties toward the whole body, and that it will not interfere with her success in the schoolroom, nor destroy her personality if she will submit to have some of her rough edges knocked off.

CHAPTER XIII

CHEERFULNESS

If you count the sunny and the cloudy days of the year, you will find that the sunny days predominate.—OVID.

IT IS wrong to assume that unabated seriousness and pompous solemnity are conducive to a teacher's authority. While the assertion of authority may be necessary on certain occasions, our pupils are hungry for a smile and eager for a laugh, and efficient teaching is unthinkable without a due concession to this wholesome instinct of the child. Speaking of his college days, a famous man said what may well be pondered on by all who have the care of youth: "What the boys lacked in imagination they made up in humor; and an appeal to their sense of a good joke was the shortest road to their heart. However ingratiating a teacher's presence might be, however awe-inspiring his physique, however brilliant his athletic record, all went for little unless he was possessed of a certain humorous

shrewdness. We laughed a good deal in those days, and wriggled out of many a tight place by turning a jest."

CHILDREN ARE HUNGRY FOR A SMILE

It is well for the teacher to have the saving sense of humor, for this may preserve her from being soured with the unpleasant experiences of the schoolroom. Without a sense of humor, her monotonous life may easily make her morose and unduly severe, but with an eye for humorous situations she will laugh away most of the obstacles in her path. We recognize the experienced teacher in the plea for humor made by the Rev. W. Coleman Nevils, S.J.:

In the classroom mistakes are of course made, but not always by the pupils. Without a sense of humor the foibles and follies of our charges, their intellectual eccentricities and incessant vagaries render the teacher's life a martyrdom of monotony. This work-a-day world is indeed full of briars, but to Rosalind they are burs thrown upon her in holiday foolery which she simply "hems" away. Granted a keen perception of incongruities with a happy gift for discovering their bright side, and the still happier grace of always choosing the kindlier, more sympathetic view, the pedagogue ceases to be the bespectacled fanatic in frowns and becomes the elder brother who

takes pride in each forward step by his pupils. He will not marvel that the younger members of the family do not grasp fully and faithfully in five short minutes what has taken him five long hours and more to master. The saving sense of humor sees another's point of view; it can sympathize as well with those in joy as with those in sorrow: "Well, I will forget the present condition of my estate to rejoice in yours." A keen perception of the humorous drives away the fault-finder; it is proof against carping criticism and is the touchstone of character, for it finds good in everything. It makes teaching "as you like it."

THE "GRUMBLE BOX"

The reader may have heard of the "grumble box" that Joel Chandler Harris placed on the table in his Atlanta home, with the injunction that "whoever grumbles must place a copper in the box." But we suspect that Mr. Harris himself was rarely penalized for grumbling. He found a laugh more effective for dispelling gloom. In a letter to one of his sons, he says: "My plan has always been to conceal my feelings about small and unimportant matters, and be genial and funny even when I didn't feel like it. A little practice goes a long way. I have got so now I feel genial all the time." And in a letter to his daughter, he says: "Now, how do you suppose I can find any news to write

while all this is going on? More than that, how do you suppose I survive the affliction? Well, I'll tell you, Billy Ann—I laugh at it. I'm just as happy almost, when things are going wrong as I am when they are going right; and for a very good reason. It doesn't amount to a row of pins. There's nothing funnier than to see small troubles disappear when you laugh at them. They seem to get ashamed of themselves and run away."

Are we surprised that "Wren's Nest," which was Mr. Harris' name for his home, was known far and wide for its atmosphere of cheerfulness? Let the teacher, too, be cheerful always. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift sooner in the presence of a determined cheerfulness. It may at times seem difficult for the happiest tempered to keep the countenance of peace and content. But the difficulty will vanish when we truly consider that sullen gloom and passionate despair do nothing but multiply thorns and thicken sorrows. Ill comes to us as providentially as good—and is a good if we rightly apply its lessons. Why not, then, cheerfully accept the ill, and thus blunt

its apparent sting? Little griefs may break a heart, and, on the contrary, little joys may make a whole life happy. Let us keep our eyes open to the little joys, to the common things that make up the sum of the life of most of us.

Cheerfulness ought to be the fruit of philosophy and of Christianity. What is gained by peevishness and fretfulness—by perverse sadness and fretfulness? If we are ill let us be cheered by the trust that we shall soon be in health; if misfortune befalls us, let us be cheered by the hopeful visions of better fortune; if death robs us of the dear ones, let us be cheered by the thought that they have gone before to the blissful bowers where we shall all meet to part no more forever. Cultivate cheerfulness, if only for personal profit, and you will grow spiritually rich. The bad, the vicious, may be boisterously gay and vulgarly humorous, but seldom or never truly cheerful. Genuine cheerfulness is an almost certain index of a happy mind, and pure, good heart.

MERRY SAINTS

Cheerfulness is, indeed, a most saint-like quality. It sheds a radiance all around, warms

human hearts, makes human faces smile, and is altogether very beautiful. It is what the sun is to nature, what the first flower is to spring, what a bright light is in a gloomy room. And it is as free as the blessed air. "It is not joy," admits Nietzsche, "but joylessness that is the mother of dissipation." True cheerfulness is a happy, harmonious combination of different parts; a sound, unspoilt character, clear judgment and a natural calmness in feeling and disposition, a sincere love for our neighbor, and a childlike confidence in God. It is an interior harmony, undisturbed by any discord.

One of the nuns of St. Teresa said of the Saint that she was so merry that "whenever she laughed, everyone else laughed, too." Like all whom God has chosen for great work, St. Teresa was noted for her happy, fun-loving disposition. She was a woman of a vast deal of wisdom conjoined with an infinite fund of humor; and the mingling of the two is an excellent thing in woman—or in man. What a delicious and revealing incident is that episode, as related by Michael Williams, of Brother Juan de la Misericordia and the portrait which he painted of St.

Teresa. Brother Juan was a phenomenon which every Religious Order seems to produce, both before his time and since. We mean he had "a talent for art," or thought he had, or was supposed by others to have, and insisted upon displaying it. And when poor St. Teresa gazed upon Brother Juan's production, she said: "May God forgive him for making me so ugly!" And the exclamation is priceless. In it we may read the woman in the Saint, and all her books are nothing other than that—the marvelous exposition of the progress of a most human and passionate soul through all the dangers and difficulties of human life, upward to the peaks of an almost unexampled sanctity.

BROTHER JOY

St. Francis of Sales assures us that "a sad saint would be a sorry saint indeed." The joyfulness of the saints is one of their most attractive features. Nor do we doubt that one of the chief reasons for the present-day popularity of St. Francis of Assisi is his joyousness. The modern world is rich in pleasure but poor in joy. Hence its cult of St. Francis in the hope that he who was called "Brother Joy" might im-

part his secret of joy to modern men and women. The Little Poor Man of Assisi considered joy the birthright of the children of God. He said: "Let those who belong to the devil hang their heads—we ought to be glad and rejoice in the Lord."

St. Francis never wanted to see dark faces or sour visages among the Friars, whom he wished to be the glad children of light. There were times and hours when there was a perfect song within his soul, and he would begin at last to hum the melody he heard within himself. Clearer and clearer would the melody sound to him, and stronger and stronger did it rise in him. Next he would snatch up a couple of pieces of wood or two boughs, place one to his chin as if it were a violin, and draw the other one across it as the bow is used in playing this instrument. Louder and louder would he sing, more and more eagerly did he carry out his imitation playing whose melody none but himself could hear, while he rhythmically rocked his body back and forth with the tune. Finally his feelings would overcome him, and, letting his violin and bow drop, he would burst into

scalding tears, and sink into his own soul as into a great wave.

Acute suffering did not interfere with St. Francis' joy. When he was asked by a Friar for an example of perfect joy, he said that if they were to arrive tired, hungry and cold at the monastery and after seeking admittance should be driven away, and if they would bear this treatment for the love of God, then they would be experiencing perfect joy. God favored St. Francis with an opportunity of showing his love of suffering when He gave him the stigmata, which caused him great bodily pain. One day when the pain seemed as if it would end his life the infirmarian asked him to pray for relief. "What?" he cried, and falling on his knees he prayed thus: "Oh Lord, if it be Thy will to make me suffer a thousand times more than I do, I shall gladly bear it for love of Thee." And when told he had not long to live, he rejoiced and sang. And it was when afflicted with a most painful disease, in the midst of the darkness of blindness and of the plague of mice, that he composed his wonderful masterpiece, the *Canticle of Our Brother Sun*. When dying he asked the Friars to sing, and with them he sang

a canticle before going to his reward. And ever since, for the past seven hundred years, we find marching under the banner of St. Francis a long line of joyful sons and daughters, among them St. Clare, St. Bonaventure, Brother Giles, Brother Felix, known in Rome as the joking Saint.

A CONTAGIOUS VIRTUE

The example of St. Francis shows how contagious is the spirit of perfect joy. Let the teacher, then, cultivate this spirit, and her pupils will learn from her how to laugh at some of their childish woes, and how to discover novel and interesting phases in subjects that had at first seemed dry as dust. In this way the pupils may come to regard the school as the home of many little pleasures and not a few joys. Even in school they should have all the fun they honestly and decently can, for it is their right. They may thus be taught the lesson for life not to be fretting continually because thorns always accompany roses, but to be rejoicing that roses are to be found amid the thorns.

The teacher, however, must habituate her pupils to a *true* sense of humor. As a matter of

fact, not everything that people laugh at, is therefore a proper subject for humor. "If you would know a person aright," says Goethe, "you must observe what it is that he laughs at." The children must therefore be taught that they may never make sport of the unfortunate, the truly great and wise, or of anything held sacred by others. Such training will really increase their capacity for joy. It has been said that much of the underlying sadness of American life can be traced to the tendency so common in this country of considering almost anything—no matter how sublime or sacred—a matter for laughter.

It may likewise be necessary for the teacher to insist that fun and humor and recreation in general are only means to an end, and that they may never occupy too large a place in one's life. To bring home to her pupils a just evaluation of all these things the teacher might read to them what may be called the lesson on fiddling:

Fiddling is good for the soul—sometimes. If you fiddle away when there is important work to be done or while someone else is doing what you should do, you are fiddling at the wrong time. But if you have

done the best you were capable of, and yet everybody seems to find fault with you, get your fiddle and fiddle away. It will cheer your heart, stimulate your brain and rest your body.

But when at work forget your fiddling. Always leave the fiddle at home. Not even in your imagination should you let yourself be drawn into fiddling.

What kind of a fiddle? There are many kinds. Not literally the one with strings. Perhaps a good book, or an hour or so at a wholesome sport, or a walk among the trees and flowers and birds in the country. It's the spirit of fiddling at the right time.

Own a fiddle of some kind, and learn to fiddle. Your nerves will thank you, and your friends (and we may add for the case of the teacher, your pupils) will thank you. But fiddle in fiddling hours.

CHAPTER XIV

MUTUAL TRUST AND CONFIDENCE

The child must needs have a heart to which he may cling, a hand that he may fondle, an eye into which he may gaze, a warning finger that he may respect, and an arm by which he may be saved.

—BISHOP SAILER.

PTIMISM is the firstborn of hope, the mother of confidence, and the executioner of adversity. The true teacher is an optimist in the sense that she believes in the child and is convinced that, notwithstanding all the defects she may find in him, he still has some good points in his favor. And she trusts firmly that it is these good points that may be made the foundation for higher and better things. The pessimist, however, cannot be a true teacher, for everywhere she sees only the evil, and does not believe in real improvement, and hence denies the possibility of accomplishing anything by education. The optimist, on the contrary,

hardly ever loses faith in the good will of the pupil. If there be not indisputable evidence proving the pupil a hopeless case, she will labor on, hoping against hope that her efforts will ultimately produce results. She will force herself to believe in the good intention of the pupil even when she sees no evidence of his good will. It is this attitude that often produces the choicest fruits of Catholic education.

THE TONIC OF OPTIMISM

The optimistic teacher does not rejoice over a defect discovered in a pupil. Nor does she point to it as establishing the universal depravity of the young, or the wickedness of these latter days. Instead, she rather considers the defect as something well-nigh unavoidable, or as something to be expected of the progeny of the sinful Adam, and as attributable, perhaps, to her own mistakes made in the schoolroom. This does not mean that she ever shuts her eyes to the defects of her pupils. In fact, she may be a shrewd observer of all their defects. Yet at the same time she expects to find much good, and hence also finds it. In this way she brings to light the hidden good, and is often directly re-

sponsible for a good deed. She thus exerts an influence similar to that of the rays of the sun: her presence means light, warmth, and joy, and consequently produces good on all sides and stimulates the pupils to do their best. Indeed, a teacher must be an optimist to do the best she is capable of, and to produce in her pupils all the good within their power. She must be an optimist even to continue for a long time in her arduous profession, and to find joy in a calling where success can be won only by hard and persistent effort.

In her teaching the optimist will use methods that inspire confidence. She will never play the detective. She will not set traps for her pupils. She will not employ questions that imply distrust. She will allow her pupils as much liberty as is compatible with good discipline, and will ever be intent on training them to self-reliance. She will entrust them with offices that confer responsibility, and that therefore give the young people a feeling of confidence. When she sees good in her pupils she will not be chary of praise, and when she sees evil she will be inclined to consider it a mistake rather than evidence of malice. She will never commit the

blunder of exclaiming joyfully upon the discovery of a pupil's fault: "This is all that I ever expected of you."

What has been said in praise of confidence does not imply that the teacher should cultivate a blind confidence, or that she should ever forget that her pupils are human, and thoughtless, and mischievous, and heirs to all the frailty of children. She must, however, remember that great evil is just as rare as great good, and that she is dealing with the average child. Confidence in the average child is one of the secrets of the true teacher. If the teacher succeeds it is because she has confidence in the good heart of her pupils. Distrust may be a virtue in a diplomat, but a teacher must believe in the goodness of young humanity.

CONFIDENCE BEGETS CONFIDENCE

The talisman that turns dross to gold is your own faith in your fellow-man. Whatever you believe him to be, with the faith that makes you love your neighbor in spite of himself, that he will become. Appeal to the animal, and watch the claws come out; appeal to the divine in him, and he will show you the heart of your brother.

Practise this doctrine, and you will seem to be more and more like a touchstone by rubbing against which, the true metal of all about will be brought out. Emerson assures us: "Trust men and they will be true to you; treat them greatly and they will show themselves great." There is that in a man's trust in human nature that brings out a like response. You get what you give in trust and affection. The man who trusts no one has his faith justified; no one will trust him, and he will find plenty to try their wits upon him.

All this is eminently true of the teacher's relations toward the young. Children are by nature frank and generous—Cardinal Newman speaks of their confiding spirit and open hand—and it is only through false training to timidity and hypocrisy that they become deceitful. Hence if the teacher would preserve the original ingenuousness of the child, she must believe him to be truthful and must also act on the belief. But if she approaches him with distrust, the child will mistrust her in turn. A student confessed: "I should feel ashamed to lie to my teacher, for he always believes whatever I may tell him."

The essence of friendship is entireness, a total magnanimity and trust. It has been said that if you would have a friend, you must be a friend. And to the teacher we may say: If you would gain the confidence of your pupils, you must give them your confidence. But to give your confidence to your pupils, you must first love them sincerely. The pupils will soon discover if you love them sincerely, and will reciprocate by opening their hearts to you, and by trying to avoid all that might grieve you.

Another important factor in gaining the confidence of the pupils is the teacher's enthusiasm. If the teacher is wholeheartedly interested in ideals and intent on making her pupils interested in all that is noble and good, she will have little difficulty in gaining their confidence, for at heart they are all hero-worshippers, and willingly follow her who leads the way to what is high and sublime.

Again, if the teacher is efficient in her subject or if she has accomplished anything noteworthy, or if known for her strength of character, the pupils will more readily give her their confidence. Impartiality, understanding of the child's peculiar circumstances, and strict justice

are other factors that encourage confidence on the part of the young. Cheerfulness, too, makes for confidence. Looking at certain defects and mistakes from the humorous side will just as quickly win the confidence of the children as the sting of satire will embitter them and make them mistrustful of the teacher.

But the teacher must believe not only in the pupils but in herself also. She should believe firmly that He who has begun the great work in her will perfect it day by day and render it fruitful. The beautiful words of Cardinal Newman, referring to the quiet, hidden life of the Blessed Virgin at Nazareth, may well become the ideal toward which she should constantly strive with all the energy of her soul: "There was naught which she did not accomplish in a cheerful spirit and in the best manner possible. She shed about her the sunshine which comes from holiness of life and cheerfulness of disposition. In the pursuance of her daily round of duties she sanctified herself more and more and rendered herself less unworthy of being the special creation of God for the specially great work for which He had chosen her."

The teacher may also apply to herself a tell-

ing passage from *Adam Bede*: "Moses died when others were to reap the fruits of his labors: a man must have courage to look at his life so, and think what will come of it after he's dead and gone. A good solid bit of work lasts: if it's only laying a floor down, somebody's the better for it being done well, besides the man as does it."

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